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Nulla res multitudinem efficaciùs regit quàm Superstitio.

LIV.

The Grave, a Poem, illustrated by Twelve Etchings, executed by Louis Schiavonetti, from the Original Inventions of William Blake. 4to. pp. 50. £2. 12s. 6d. 1808, Cromek. Cadell and Davis.

A Work that has been so frequently re-printed as *Blair's Grave*, and has so long maintained a distinguished rank in public estimation, would not demand any attention from us but through peculiar circumstances. The poem itself, indeed, we do not intend to criticise any further than by remarking, that its most exquisite beauties are occasionally shaded by too colloquial a phraseology, and a too frequent choice of metaphorical illustrations from low and common objects; possibly however, its enlarged celebrity has been the result of these very defects, and the moral tendency of the whole been increased by its being thus brought within the comprehension and scope of common understandings. What we have now to do is to examine into the presumed merits of the *Original Inventions* with which this edition is embellished; we say presumed merits, because the designs have been trumpeted forth in a way that might lead many to suppose them in possession of all the principles that unite in the perfection of art.

Mr. Blake was formerly an engraver, but his talents in that line scarcely advancing to mediocrity, he was induced as we have been informed, to direct his attention to the art of design; and aided as his friends report, by visionary communications with the spirits of the Raffaeles, the Titians, the Caraccis, the Corregios, and the Michael-Angelos of past ages, he succeeded in producing the 'Inventions' before us; as well as some others on similar principles, which though submitted to

public inspection at the Royal Academy, have not yet been subjected to the operations of the *Burin*. Were we to act on the assumption of the above statement being an absolute fact, we should be justified in grounding our opinion of Mr. Blake's productions on much severer laws of criticism than we really mean to be guided by; we should have a right to expect the intire union and concentrated strength of all the above great masters in the designs for the Grave; and to inquire wherefore the graces of the Caracci were not blended with the sweetness of Corregio, and the full and flowing pencil of Titian combined with the majesty of Raffaele, and the grandeur, sublimity, and energy of Michael Angelo? But waving all considerations of supposed spiritual agency and inspiration, we shall judge only of Mr. Blake's designs from the plain principles of taste and common sense, yet not without reference to the high station in the ranks of art which the proprietor (Mr. Cromek,) claims for them. We must here quote some passages from the advertisement prefixed to this publication.

"The proprietor of this work feels highly gratified that it has afforded him *an opportunity of contributing to extend those boundaries of the Art of Design* which are in themselves of *the greatest beauty and value:* he takes no other merit but this to himself, and *gratefully acknowledges how much he has been obliged to various gentlemen of refined taste, artists of high rank, and men of established literary repute*, for the aid they have been kindly pleased to grant. To the elegant and classical taste of Mr. Fuseli he is indebted for *excellent remarks* on the *moral worth and picturesque dignity* of *the designs* that accompany this poem: and to Mr. SCHIAVONETTI he is under *still greater obligations* for a SERIES of ETCHINGS which, *it is not too much praise* to say, *no other artist* could *have executed so ably.* That he might know how far he was warranted in calling the attention of the connoisseur to what he himself imagined to be *a high and original effort of genius*, the proprietor submitted the drawings *before they were engraved*, to the following gentlemen, members of the Royal Academy of Painting in London. He would *esteem himself culpable* if he were to *dismiss this advertisement without publicly acknowledging* the *honourable* and *most liberal testimony they bore to their excellence.*" The names recorded are those of "Benjamin West, Esq. P. R. A. Sir William Beachey, Richard Cosway, Esq. John Flaxman, Esq. Thomas Lawrence, Esq. Joseph Nollekens, Esq. William Owen, Esq. Thomas Stothard, Esq. Martin Archer Shee, Esq. Henry Thomson, Esq. and Henry Tresham, Esq."

There is quackery in more things than medicine; yet we think that Mr. Cromek's *address* (as will occasionally occur in real life,) is somewhat *too broad* to effect his purpose; nor is the recommendatory preface of Fuseli, though far more

laboured than 'classical taste' would allow, without its full share of what we should denominate the empiric art. Not however, that we have the least intention of imputing to the *historical professor*, any idea of profiting by the sale of this work; but that we conceive he has hazarded assertions for the benefit of others, which under circumstances wherein his own interest only was concerned, his better judgment must have utterly disclaimed. We must substantiate our opinion by an extract.

—"Conscious that *affectation of originality* and *trite repetition* would equally impede his success, the author of the Moral Series [of designs] before us, has endeavoured to wake sensibility by touching our sympathies with *nearer, less ambiguous*, and *less ludicrous imagery!* than what mythology, gothic superstition, or symbols as far-fetched as inadequate, could supply. His *invention* has been chiefly employed to spread a *familiar and domestic atmosphere* round the *most important of all subjects, to connect the visible* and the *invisible world without provoking probability, and to lead the eye from the milder light of time to the radiations of eternity.* Such is the plan and the moral part of the author's invention; the technic part and the execution of the artist, though to be examined by other principles, and addressed to a narrower circle, equally claim approbation, sometimes *excite our wonder*, and *not seldom our fears* when *we see him play* on *the very verge of legitimate invention:* but *wildness so picturesque in itself*, so often *redeemed by taste, simplicity and elegance*, what *child of fancy*, what *artist* would *wish to discharge?* The *groups* and *single figures* on their *own basis, abstracted* from the *general composition*, and considered without attention to the plan, *frequently exhibit* those *genuine and unaffected attitudes* those *simple graces* which *nature and the heart alone can dictate*, and *only an eye inspired by both, discover.* EVERY CLASS of ARTISTS, in EVERY STAGE of *their progress or attainments*, from the STUDENT to the FINISHED MASTER, and from the CONTRIVER of ORNAMENT to the PAINTER of HISTORY, will here find"—What? "*materials of art and hints of improvement.*"

Oh! 'lame and impotent conclusion!' why so they might, Mr. Fuseli, even in the rude scrawls that decorate the whigwham of an untutored Indian. *Materials* of *art*, and *hints* of *improvement!* What a falling off is this, after all the florid commendations implied by the previous members of the paragraph! Did the honourable Professor *feel* that he had said too much, and eloquent though he be in literary composition, prefer descending to the bathos, to the disgrace of rendering his judgment more questionable by continuing an undeserved panegyric? But it is now time to examine the Designs themselves; some of which we must premise, have very little, if any, connection with the Poem they are avow-

edly published to illustrate. We should not indeed, have been able to discover what all the subjects meant, were it not for an explanatory supplement of four pages; yet that supplement we trust, for the honor of the Republic of Letters, was not written by any of the gentlemen of '*refined taste*, and *established literary repute*,' referred to in Mr. Cromek's advertisement,. In the description, the Designs are arranged very differently to their situations in the book itself; and for this the following reason is given. "By the arrangement here made, the regular progression of man, from his *first* descent into the vale of death, to his *last* admission into life eternal is exhibited. These designs, detached from the work they embellish, *form of themselves* a *most interesting Poem!!*"

The figure of 'Christ descending into the Grave' which is the subject of the first print, is deficient in dignity; and "expression does not lend its finished glow," to give the semblance of divinity to the countenance. There is in fact, a prettiness about the face, which were it not for the beard would better consort with the graceful character of a young female, than with the majesty of the

"ETERNAL KING whose *potent arm* sustains
The Keys of Hell and Death."

The 'Descent of Man into the Vale of Death; has hardly any closer connection with Blair's poem than the words

"Tis here all meet!"

yet to make up the deficiency we have the following full description.

"The pious daughter weeping and conducting her sire onward; age, creeping carefully on hands and knees; an elder, without friend or kindred; a miser; a batchelor, blindly proceeding no one knows where, ready to drop into the dark abyss; frantic youth rashly devoted to vice and passion, rushing past the diseased and old, who totters on crutches; the wan declining virgin; the miserable distracted widow; the hale country youth; and the mother and her numerous progeny, are *among the groups* which speak irresistibly to the feelings." In this enumeration of *groups*, almost every *single* figure in the piece is included and yet have we sought in vain for the 'elder, without friend or kindred,' unless it be him who is bearing a child and pressing it with parental tenderness to his bosom. The figures are tolerably well drawn; but there is nothing particularly masterly either in the attitudes or expression; nothing that requires more than common abilities either in the composition or grouping.

The scene represents a rocky and winding path, leading downward from the entrance of a cavern.

The print of 'Death's Door,' illustrative of the lines,

> " 'Tis but a night, a long and moonless night
> We make the grave our bed, and then are gone!"

is thus described—"The door opening, *that* seems to make utter darkness visible; age, on crutches, hurried by a tempest into it. Above is the renovated man seated in light and glory." Death's door is delineated as a square aperture opening into a rocky recess, into which an aged man, his hair and garment blown forward by the wind, is represented as entering. In this figure the feebleness of age is well depicted, and there is a chasteness and simplicity in it which we vainly seek for in the "renovated man seated in light and glory." The latter excites the idea of pain, and his posture is that of a naked madman rather than that of an inhabitant of the realms of bliss.

The 'Death of the Strong Wicked Man' is conceived with greater energy of mind, and more happily expressed than any other design in the whole work. Where indeed, could be found the artist so dull of thought, as not to have every faculty of his soul animated to exertion by the powerful imagery of Blair.

> " *Strength* too! thou surly and less gentle boast
> Of those that loud laugh at the village ring!
> A fit of common sickness pulls thee down
> With greater ease than e'er thou didst the stripling
> That rashly dar'd thee to the unequal fight.
> What groan was that I heard? Deep groan indeed,
> With anguish heavy laden! Let me trace it:
> From yonder bed it comes, where the strong man,
> By stronger arm belaboured, gasps for breath
> Like a hard hunted beast. How his great heart
> Beats thick! his roomy chest by far to scant
> To give the lungs full play! What now avail
> The strong-built sinewy limbs, and well spread shoulders?
> See how he tugs for life, and lays about him,
> Mad with his pain! eager he catches hold
> Of what comes next to hand, and grasps it hard,
> Just like a creature drowning! Hideous sight!
> O how his eyes stand out, and stare full ghastly,
> While the distemper's rank and deadly venom
> Shoots like a burning arrow 'cross his bowels,
> And drinks his marrow up! Heard you that groan?
> It was his last. See how the great Goliah,
> Just like a child that brawled itself to rest
> Lies still!—

Had Mr. Blake contented himself with pourtraying the death-bed of the strong man, the frantic sorrows of the despairing wife, and the mute yet expressive woes of the afflicted daughter, his picture would have deserved a very enlarged portion of commendation. The extremities convulsed with agony, the expanded chest heaving with inexpressible pain, the swelling muscle, and the breadth of limb, are well adapted to give the idea of strength laid low; but when to all this is superadded a perfectly *corporeal* representation of "the masculine Soul" of the dying man "hurried through the casement in flame," the mind is shocked at the outrage done to nature and probability; and notwithstanding the opinion of Mr. Fuseli, we hesitate not to characterize the imagination of the artist, as carried far, very far, beyond the "verge of legitimate invention."

The 'Death of the good Old Man,' is yet more objectionable. If it were really Mr. Blake's intention "to connect the visible and the invisible world without provoking probability," he should have done it with threads of silk and not with bars of iron. The beings of another world, when depicted on the same canvas as earthly bodies, should be sufficiently immaterial to be veiled by the gossamer, and not, as they are here designed, with all the fullness and rotundity of mortal flesh. What is yet more absurd, is to see the spirit of the good man borne aloft between two angels, and clothed in the *same habiliments* as the body that lies on the pallet below! Mr. Blake should have recollected, that when the Prophet Elijah was taken up to heaven in a chariot of fire, his mantle "fell from him." The other parts of this design are good, and the humility and Christian resignation of the figures are strikingly accordant with the peaceful end of the Good Man, whose hand extended upon the gospels, at once displays his faith and his confidence.

"How calm his exit!
Night dews fall not more gently on the ground,
Nor weary worn-out winds expire so soft.
Behold him in the ev'ning tide of life,
A life well spent, whose early care it was
His riper years should not upbraid his green:
By unperceiv'd degrees he wears away,
Yet, like the sun, seems larger at his setting."

'The Soul hovering over the Body,' illustrative of the passage

"How wishfully she looks
On all she's leaving, now no longer her's!"

has the same defect of giving *substantial* form to incorporeal substance, and arraying it in earthly habiliments, as the former picture. Neither do we like the position of the soul, which is bending over the body, in a strained and awkward manner.

'The Soul exploring the recesses of the Grave,' has no prototype, we believe, in Blair's Grave: it is however thus described. "The soul prior to the dissolution of the body, exploring through and beyond the tomb, and there discovering the emblems of mortality and immortality." All this is represented by a female figure bearing a torch, and entering into a cavern, at the extremity of which lies a mouldering body partly surrounded by flames. Upon the top of the cavern stands a fear-struck maniac—we know not what else it can represent,—and in the back-ground are the summits of mountains, some buildings, and the waning moon. What these things mean, we are at a loss to discover, even with the assistance of the explanation. Certainly the *invention* is *original*; yet if this be a specimen of the "picturesque wildness," so "often redeemed by taste, simplicity, and elegance," we assuredly "would wish to discharge" it altogether. Besides, in this design, the artist has departed from his own principles, as far as those principles are exemplified in the deaths of the Good and of the Bad Man; in both which pieces we see the spirit taking its flight to the realms of eternity immediately on the extinction of the mortal breath: in this the soul is made to wait on "the dissolution of the body." These inconsistencies must not be tolerated, even in the absurd effusions which we are here so strongly called upon to commend.

'The Counsellor, King, Warrior, Mother and Child, in the Tomb,' is conceived in a much better taste; though considered as "a high and original effort of genius," we find but little to commend in it. Imagine a recessed Gothic tomb in a church wall, with the sculptured effigies of a departed family of 'the great deceased,' lying within it, and you have a complete idea of this design. *Invention* is here unnecessary; any Cathedral will furnish the prototypes.

'The Skeleton re-animated,' (which is the subject of the Vignette Title) is intended to illustrate this passage:

> "When the dread trumpet sounds, the slumb'ring dust,
> Not unattentive to the call, shall wake;
> And every joint possess its proper place."

In the design, we behold a naked figure, in nearly a perpendicular attitude, with the head downwards, as if descending

from Heaven, sounding a trumpet over the face of the skeleton, which is throwing aside the winding sheet, and slowly rising from the tomb. The latter being partially environed by a few flames and a cloud of smoke, has been magnified by the ingenious writer of the supplementary description into "the world in flames," typifying "the renovation of all things, the end of time, and the beginning of eternity!" The full expression of nudity, even in moral works, is not wholly desirable; and we think, that the descending angel, if angel he be who is coming headlong from on high, but without the least vestige of the angelic character than what mortal man precisely exhibits, might have been furnished with wings to infold his nakedness. To see a corporeal figure 'upborne upon nothing,' and blowing a trumpet in a constrained and ungraceful position, has something in it so repugnant to our feelings, as well as to "legitimate invention" in art, that were Mr. Fuseli himself "trumpet-tongued," and should tell us that such a design merited "approbation," we should protest against the soundness of his judgment.

'The Re-union of the Soul and Body,' offers equal violence to true taste, as most of the subjects we have noticed; and there is a *seeming* incongruity in making the one masculine, and the other feminine: we say seeming, because it is difficult to determine whether the body was intended for that of a male or not. Both are equally *substantial* in form and appearance, and were we not told that their action represented the re-union of the soul and body, we should on a first glance suppose, that the body was meant for a young man extending his arms to prevent a youthful female from falling headlong down to the earth.

'The Meeting of a Family in Heaven' is another subject for which we may look in vain through the Poem of Blair: we shall therefore insert the description as it stands, in plain prose.

"The sweet felicity, the endearing tenderness, the ineffable affection, that are here depicted, are sufficiently obvious. The husband clasps his wife; the children embrace; the boy recognizes, and eagerly springs to his father."

It is omitted, that the above is performed under the wings of two angels, who, buoyant in the clouds, extend their pinions till, like the longer sides of an Isosceles triangle, they meet in a point at the top, and diverge outwardly. This gives a pyramidical formality to the whole design, which catches and detains the eye. The positions of the principal figures are also ill chosen; for however expressive they may be of

conjugal love, it is of conjugal love *on earth*, and possesses little of that exalted character, which we may conceive to be displayed in the realms of heaven.

We are at length come to the last of these designs, 'The Day of Judgment;' a production in which there is much to commend, and much to censure. There is an impressive vigour in the general management and plan of the composition that demands approbation, but the figure of the SAVIOUR, who is seated on the throne of judgment, with the book of life open upon his knees, is deficient both in dignity and power; and the action of some of the groups is much too familiar. Mr. Blake's knowledge of drawing, and of the human figure, is better displayed by this, than any other of his designs; and he has executed some very difficult foreshortnings with great success.

We shall here close our remarks upon these designs. Though occasionally invigorated by an imagination chastened by good taste, we regard them in general as the offspring of a morbid fancy; and we think, that this attempt "to connect the visible with the invisible world, by a familiar and domestic atmosphere," has totally failed. The curtain that separates these worlds is still undrawn by mortal hands; and so we augur it will continue till that great day, when "Heaven's portals shall be opened," and the millions that now lie captive in the grave shall spring

——————"into life,
Day-light, and liberty."——

Though all the prints bear the denomination of etchings, we discover the marks of the dry-point in most of them; but in some more than others. They are executed with much spirit and truth, yet we doubt whether Mr. Schiavonetti has done complete justice to the original drawings. A considerable time has elapsed since we had an opportunity of seeing them, but if our memory fails not, the defect of giving strong corporeal semblance to spiritual forms was much less glaring in them, than in the prints. The figures were more shadowy and insubstantial; and consequently, the effect of the whole was greatly improved.

One engraving we have yet to mention, and that is the *Portrait of Mr. Blake*, from a picture by T. Phillips, Esq. R. A. The bold and vigorous manner in which this is executed would alone confer a lasting fame on the talents of Schiavonetti, were all his other works destroyed. It represents a man about the middle period of life, with an open, expressive countenance, but accompanied by a wildness in

the eye, by no means inconsistent with the ideas we might form of Mr. Blake, from what has been said above. The portrait itself, which the artist, with a most praiseworthy liberality, has presented to Mr. Cromek, is a very fine and well painted picture; and will doubtless descend with admiration to posterity. We hail the abilities of Mr. Phillips, as fully calculated to support, and even to improve the rising character of the *English School*; for by that honourable term the concentrated productions of English artists ought now to be distinguished.

The dedication of this edition of the Grave to the Queen, written by Mr. Blake, is one of the most abortive attempts to form a wreath of poetical flowers that we have ever seen. Should he again essay to climb the Parnassian heights, his friends would do well to restrain his wanderings by the strait waistcoat. Whatever licence we may allow him as a painter, to tolerate him as a poet would be insufferable. The subscribers to this work amount to about six hundred.

Southey's *Chronicle of the Cid.*

[Concluded from page 165.]

HAVING already noticed Mr. S's. introduction with considerable approbation, we shall now make some remarks on his translation, and on the style which he has thought proper to adopt. We know not if he intended to lower the popular reverence for the common translation of the Bible, by translating a legendary tale into similar, and sometimes awkwardly imitated, language; but our readers shall judge of his manner.

"*Here beginneth the first Book of the Chronicle of the Cid.*

"King Don Ferrando [Fernando] succeeded to the states of Castille after the death of his father king Don Sancho el Mayor, in the era 1072, which was the year of the Incarnation 1034, and from the coming of the patriarch Tubal to settle in Spain, 3197, and from the general deluge 3339, and from the creation of the world 4995, according to the computation of the Hebrews, and from the beginning of the false sect of the Moors 413. And in the year 1037 Ferrando slew Bermudo the king of Leon in battle, who was his wife's brother, and conquered his kingdom, and succeeded to it in right of his wife Doña Sancha. So he was the first person who united the states of Castille and Leon, and the first who was called king of Castille; for till this time the lords of that country had been called counts. He was a good king, and one who judged justly and feared God, and was bold in all his doings. Before he reigned he had by Doña Sancha his wife the infanta Doña Ur-

raca, his eldest daughter, who was a right excellent lady, of good customs and *bounty* and *beauty* [good customs and *beauty*]: and after her he had the infante Don Sancho, his eldest son and heir; and then the infanta Doña Elvira, whom after the death of the king her father, her brother king Don Alfonso married to the count Don Garci de Cabra. And after he became king he had the infante Don Alfonso, and the infante Don Garcia, who was the youngest of all. And he put his sons to read, that they might be of the better understanding, and he made them take arms, and be shown how to demean themselves in battle, and to be huntsmen. And he ordered that his daughters should be brought up in the studies becoming dames, so that they might be of good customs, and instructed in devotion, and in all things which it behoved them to know."

We do not perceive the necessity of translating "King *Don* Fernando," as the *Don* is not peculiar to any one. It is true the Spaniards say, *El Rey Don Fernando*, but that is the courtesy of their language, and to render it into English is not less absurd than it would be to say Don Mr. Robert Southey in Spanish; both are merely appellatives of respect, equally applicable to all persons, and therefore not fit to be translated, especially when preceded by another and more dignified title. But, if the retention of this appellation be necessary to characterize the Spanish, then it should be accompanied with the definite article "*The* king Don Fernando." *Don* is evidently derived from *Dominus*, and although now generally used before the christian name of every peasant in Spain as familiarly as Mr. is in this country, it was originally an honourable appellation, not bestowed on even some of the highest nobility, but applied most probably to those nobles only who spoke or understood Latin. This conjecture receives additional confirmation from the circumstance that *Don* has no plural like the other honourable or noble appellations, and that very few of the nobles at that period could read, a corrupt Latin being their only written language. Ferdinand the Great ordered his sons to be taught to read, as a particular qualification. Even two centuries later in the division (*partidas*) of the laws made by Alfonso the Wise, it was ordered that a king should learn to read and write *, that he might be able to keep his own secrets, and not be obliged to entrust them to others, as well as to be better able to understand the scriptures. The daughters of kings were also ordered above all things to

* The custom of counting the hobnails still practised by the sheriffs of London, may convey some idea of the wretched substitutes for knowledge that were adopted in the dark ages.

" learn to be true to themselves, and to their husbands, and to all with whom they are concerned." This care, although it belonged to the father, was more especially the mother's charge. They were also to be taught " not to be prone to anger," as that disposition most easily induces women to do wrong, but to be " handy at ladies work, as it keeps them cheerful, and prevents evil thoughts."

The origin of this famous *campeador*, that is campaigner or vanquisher, is thus related, as properly commencing his chronicle, or rather tale, for no attention is paid to dates.

" In those days [as above stated] arose Rodrigo of Bivar *, who was a youth strong in arms and of good customs; and the people rejoiced in him for he bestirred himself to protect the land from the Moors. Now it behoves that ye should know whence he came, and from what men he was descended, because we have to proceed with his history. Ye are to know therefore, that after the treason which king Don Ordoño the Second committed upon the counts of Castille, that country remained without a chief: the people therefore chose two judges, of whom the one was called Nuño Rasuera, and the other Layn Calvo, who married Nuño's daughter Elvira Nuñez. From Nuño Rasuera king Don Ferrando [Fernando] descended, and from Layn Calvo, Diego Laynez, who took to wife Doña Teresa †. Rodriguez, the daughter of Don Rodrigo Alvarez, count and governor of Asturias, and had by her this Rodrigo. In the year of the incarnation, 1026, was Rodrigo born, of this noble lineage, in the city of Burgos, and in the street of St. Martin, hard by the palace of the counts of Castille, where Diego Laynez had his dwelling ‡. In the church of St. Martin was he baptized, a good priest of Burgos, whose

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* " He was lord of the town of that name, now a small place about two leagues north of Burgos. Berganza conjectures that he was called from it to distinguish him from his cousin Rodrigo Diaz, son of count Don Diego de Asturias."

† " The *Cronica del Cid* calls her Doña Teresa Nuñez, and her father count Nuño Alvarez de Amaya. Berganza (5. 10. sect. 147.) quotes two MSS. to prove that her name was Teresa Rodriguez; and the Cid's own name, Rodrigo [*Ruy* being a contraction of *Rodrigo*], must be admitted as some presumption in their favour. One of these authorities states that Diego Laynez and his wife were buried at St. Pedro de Cardeña."

‡ " In Berganza's days the *Casas del Cid* [houses of the Cid] were shown at Burgos, and probably are so at this day. The monastery of Cardeña, to which he had given them, granted them to the city upon a low rent, and on condition that the arms of Rodrigo should always be preserved over the gateway, in token of respect to him who was so great an honour to the city, and by them the arms of the monastery, in memory that it had been his inheritor."

name was Don Pedro de Pernegas, being his godfather; and to this church Rodrigo was always affectionate, and he built the belfrey tower thereof."

It would be tedious to attempt an analysis of a series of the most extravagant exploits related in a marvellous style, sometimes almost approaching that of Cervantes. The translator or rather compiler of this volume manifests sufficient scepticism respecting the miracles of the saints in Spain, but he is not a little credulous in whatever relates to his unconquered and unconquerable hero. Rodrigo's father being an old man, was insulted by count Don Gomez, lord of Gormez, a mighty man in arms, and one of the first who spoke in the *Cortes*, in consequence of which he became melancholy. Rodrigo, seeing the wrong that had been done to his father, and the first insult that ever the blood of Layn Calvo had received, obtained his blessing and the sword of Mudarra to go against the count, whom he defied, fought, and cut off his head, and brought it bleeding at his horse's neck, to present it to the old man. Notwithstanding this, the daughter of count Gomez is represented as having applied to the king to obtain Rodrigo, the murderer of her father, for a husband! Berganza very properly considers this tale an invention of the jesters (*juglares*) or minstrels; it is ascertained that the Cid had a wife named Ximena Diaz, which might have been converted into Ximena Gomez, and some have contended that he had two wives of the name of Ximena; but Mr. Southey says if this be admitted, "the circumstances of that marriage are not to be disbelieved for their singularity; had such circumstances appeared incredible, or repugnant to common feeling, they would not have been invented;—whether, therefore, they be true or false, they are equally characteristic of the state of manners." This is not a very logical conclusion; such fabrications may indicate the *taste* of the age, which could brook such barbarities; but of this too, they are no more than hideous caricatures. Had Mr. S. shewn that the women in that age were less vindictive than in any other, that the feelings of nature were perverted by some artificial education, and that a daughter could admire the prowess that deprived her of a parent, then he might have contended for the authenticity of this horrid tale; but if, as we every where find the fact, vengeance was not merely a passion but a principle, in those days, it will be extremely difficult to agree with the translator, and reject the sensible remark of the historian Berganza, that "the ancients intermixed in their histories some marriage adventures taken from the jesters (*juglares*), just as in

later times the composers of comedies invent such, even when they are treating of the histories of saints." When the translator, however, relates tales of popish superstition, he is always agreeable and philosophical. The following is not one of the least remarkable; this champion was on a pilgrimage to Compostella, previous to fighting the pitched battle for the city of Calahorra, which was demanded by the king of Arragon from the king of Castille; the cession or retention was to be decided by combat.

"Rodrigo forthwith set out upon the road, and took with him twenty knights. And as he went he did great good, and gave alms, feeding the poor and needy. And upon the way they found a leper, struggling in a quagmire, who cried out to them with a loud voice to help him for the love of God; and when Rodrigo heard this, he alighted from his beast and helped him, and placed him upon the beast before him, and carried him with him in this manner to the inn, where he took up his lodging that night. At this were his knights little pleased. And when supper was ready he bade his knights take their seats, and he took the leper by the hand, and seated him next himself, and ate with him out of the same dish. The knights were greatly offended at this foul sight, insomuch that they rose up and left the chamber. But Rodrigo ordered a bed to be made ready for himself and the leper, and they twain slept together. When it was midnight and Rodrigo was fast asleep, the leper breathed against him between his shoulders, and that breath was so strong that it passed through him, even through his breast; and he awoke, being astounded, and felt for the leper by him, and found him not; and he began to call him, but there was no reply. Then he arose in fear, and called for light, and it was brought him; and he looked for the leper and could see nothing; so he returned into the bed, leaving the light burning. And he began to think within himself what had happened, and of that breath which had passed through him, and how the leper was not there. After a while, as he was thus musing, there appeared before him one in white garments, who said unto him, Sleepest thou or wakest thou, Rodrigo? and he answered and said, I do not sleep: but who art thou that bringest with thee such brightness and so sweet an odour? Then said he, I am Saint Lazarus, and know that I was the leper to whom thou didst so much good, and so great honour for the love of God: and because thou didst this for his sake hath God now granted thee a great gift; for whensoever that breath* which thou hast felt shall come upon thee, whatever thing thou desirest to do,

* "Both the *Chronica* [Cronica] *del Cid* and the *Chronica* [Cronica] *General* have this passage. It is remarkable that the promised token is never afterwards referred to. The ballad which appears to be one of the most ancient ones, omits the circumstance altogether. *Sepulveda*, ff. 66. *Escobar. Rom.* 12."

and shalt then begin, that shalt thou accomplish to thy heart's desire, whether it be in battle or aught else, so that thy honour shall go on increasing from day to day; and thou shalt be feared both by Moors and Christians, and thy enemies shall never prevail against thee, and thou shalt die an honourable death in thine own house, and in thy renown, for God hath blessed thee; therefore go thou on, and evermore persevere in doing good; and with that he disappeared. And Rodrigo arose and prayed to our lady and intercessor St. Mary, that she would pray to her blessed son for him to watch over both his body and soul in all his undertakings; and he continued in prayer till the day broke. Then he proceeded on his way, and performed his pilgrimage, doing much good for the love of God and of St. Mary."

On this tale of idolatrous superstition, Mr. Southey makes some judicious remarks, "This miracle," he observes, "of the leper is sufficiently common in hagiology. Simam Rodriguez, who introduced the jesuits into Portugal, took one in like manner into his bed, who disappeared during the night; *por ventura sem saber quem agasalhava, recolhia ao mesmo Christo* *," says Tellez. In most of these miraculous stories charity is carried to an excess at once loathsome and ridiculous. Thus in the Chronicle, *diz que les semejava que caya la gafedad en la escudilla en que comia* †. Berganza displays some right catholic logic upon this subject. We believe, says he, the cruelty of Dives towards Lazarus in refusing him the crumbs which fell from his table; why then should we not believe that the human heart is capable of an equal degree of charity? And as if to shew there was nothing extraordinary in the miracle, he relates three such, one of which happened 'about, if not at the very time, to Pope Leo IX.' The devotion of the *Cid* to St. Lazarus is brought forward in proof of the truth of the story. He gave certain houses in Palencia to form a parish and hospital under his invocation, and established a brotherhood (*Cofradia*) of knights in the hospital to attend to the lepers. This institution was revived by Don Alonzo Martinez de Olivera, one of his descendants, as appears by his will, and by a privilege of Fernando IV. granted in 1296. Another proof is, that the promise of perpetual success made by the saint was accomplished."

"Leprosy is a disease so loathsome, and was considered as so

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* *Perhaps without knowing whom he harboured, he lodged Christ himself!!!*

† *It appeared as if the scales of the leper would fall into the dish out of which he was eating.* Mr. S. should have translated these phrases for the sake of the English reader.—Rev.

dreadfully infectious, that it is easy to conceive how charity towards a leper should be considered as an effort of heroic piety.—Why was there a sort of infamy attached to it? A clergyman becoming a leper was to be superceded, and just enough allowed him from his former preferment to subsist upon; but if he were disabled by any other disease, a coadjutor was allowed him, and he was to receive half his income, and retain his rank. 1 *Partida, fol.* 16, *l.* 18."

Mr. Southey, in translating the account of the combat for Calahorra, candidly confesses in a note, that he has imitated the language of the Bible, contrary to his own sense of propriety. He thus translates *mando armar su cavallo muy bien*, "ordered his horse to be *harnessed* right well." "Harness, it may be remembered," says he, "is a word used in our Bible for *armour*." What necessity there was for translating this sentence or the whole legend in the manner of our translation of the Bible, we are at a loss to conjecture; and if it were designed, as we have before hinted, to ridicule the simple language of the scriptures, we cannot help pitying most sincerely the translator. *Es lastima que un tal hombre puede ser tan loco!* Mr. S. seems also to think it curious, that much care should have been taken to prevent combatants from having the advantage or disadvantage of the sun in their eyes; but a moment's consideration must have convinced him, that when men were accoutred in shining armour, the sun, especially so bright a one as usually appears in the atmosphere of Spain, must have been as important as the weather-gage is at sea.

Again Mr. S. translates, *y tomo paños de* cilicio *ā carona del cuerpo*, "and he put *sackcloth* upon the *carrion* of his body." This is rather a singular mistake, which the translator makes two or three times, and even comments on the term. He justly acknowledges in a note, that neither *sackcloth* nor *haircloth* are equivalent to *cilicio*, which King Fernando put on as penance shortly before his death; and is at a loss what name to give it, supposing that some Catholic writer has an English term for it. We do not believe that any Popish writer since the Reformation would venventure to Anglicize the term, or define the construction and use of the *cilicio* in this country; a feeling of shame among Protestants, we apprehend, would effectually prevent such a thing, and in Popish days our language was not so copious as Mr. S. considers it at present. The *cilicio* here meant, which Fernando, after laying aside his royal robes, put on to pray in, confess, and receive extreme unction, was a kind of wire net-work in which the wire of every mesh was dou-

bled in the middle forming a round point, and projecting about three-tenths of an inch from the general surface of the net. The iron net thus wrought was generally made of wire coarser than the base strings of a violin, and formed into a kind of girdle, which in the present instance was bound on the back and round the waist*, but in latter times is generally used like a bracelet round the arm either above or below the elbow. Mr. S. proposes to anglicize the term *cilicio* in a future work; we hope therefore that he will first make himself better acquainted with the construction of this instrument of penance, which is occasionally made of hair or iron wire; when made of the latter it has always these round points, which give it the appearance of a short-toothed hackle. Perhaps the Jewish phylactery was the prototype of the Spanish *cilicio*.

This however is not the sole error Mr. S. has committed in translating the above sentence; on the contrary, he has strangely misconceived and misinterpreted the entire phrase. *A carona del cuerpo*, he renders "*carrion* of his body!!!" What the "carrion of a body" is, we suspect will be somewhat difficult for Mr. S. to define; yet he is at no loss to find another error to prove the first, and accordingly he quotes the will of Sir Lewis Clifford, dated Sept. 17, 1404. He "would not," he says, in a note and commentary on the word *carona*, "weaken the word by softening it!" This may be very just, but has he rendered it into English? We hope we shall fully convince him, that he has totally mistaken the meaning both of the Spanish and English. And first the English; Sir Lewis Clifford's will says, "At the begynning I most unworthi and Goddis traytor, recommaunde my wrechid and synfule soule hooly to the grace and to the grete mercy of the blessed Trynytie, and my wrechid *careyne* [i. e. body] to be beryed in the ferthest corner of the chirche-zerd, in which pariche my wrechid soule departeth fro my body. And I prey and charge my survivors and myne executors, as they wollen answere tofore God, and as all myne hoole trust in this matere is in hem, that on my stinking *careyne* be neither leyde clothe of gold, ne of silke, but a black clothe, and a taper at myne hed, and another at my fete, ne stone, ne other thing whereby eny mân may witt where my stynkyng *careyne* liggeth." (Nicolson and Burn's Hist. of Westmoreland.) Again, Sir David Lyndsay

* It is recorded in some of the lives of the Saints, that St. Francis (after an amour with St. Clara) stripped himself naked, put a *cilicio* round his body, and rolled down a hill, by which means he made near 500 wounds in his flesh!—Rev.

is called upon to prove the same use of this or a similar word:

"Quhare is the meit and drink delicious,
With whilk we fed our cairful *carionis!*"

But, in both these examples, *careyne* and *carionis*, it is unquestionable that *body*, or if Mr. S. will, carcase, is here meant. *Carrion* is still used in the northern counties for carcase or body, in contempt, as well as for a worthless woman; it is evidently derived from the French *carogne* or *charogne*, and always means something entire, or whole, and not a part; therefore the translation, "carrion" (carcase or body) "of his body," is at least a very awkward pleonasm, if not an absurdity. So much for the translator's English precedent. He should, however, before attaching a forced and absurd meaning to any old English word, have first ascertained if the Spanish word really implied the idea expressed by the English. This would have prevented him from committing the ridiculous error of translating *carona* carrion, instead of *skin* or *back!* *Carona* means the pannel of a saddle, or that part of the back of a horse on which the saddle rests: thus, *hacer la carona* or *esquilar la carona*, to clip the hair of a horse's or mule's back, which is the usual custom in Spain every spring, to keep these animals cool: *á carona del cuerpo*, should therefore have been translated "on the flesh or skin of his back, and not "carrion of his body," as absurdly rendered by Mr. Southey. It is curious also to see our author triumphing in his supposed discovery of the use of the word carrion, and censuring the translator of Richeome's *Pilgrim of Loretta*, who published his translation at Paris in 1630, for using the word *corps* instead of *careyne*, when in fact the error is entirely his own mistake of the real meaning of the Spanish word *carona*.

We should be happy indeed had we only to notice such blunders and misconceptions as the preceding; but we fear the translator, in order to adhere to the Bible style, has occasionally used language which certainly approaches blasphemy. Thus, for instance, we are told, that the Cid swindled two Jews, by pledging two chests filled only with sand, for 600 marks, under the pretext that they contained all his most valuable goods when he was banished from Castile; yet in a few pages more the name of this swindling exile is, contrary to reason and the original Spanish, translated the "*Perfect* one!" This epithet of divinity was wholly unnecessary, as the original says, (we quote the edition of 1552 of Medina del Campo) *Despues que el Cid vio que tanto tardava don Alvar Fanez*, which Mr. S. renders, "And when the

Perfect one had waited a long time for Minaya, and saw that he did not come;" but which we would translate, "When the Cid (or the conqueror, for there is no allusion to perfection) saw that Alvar Fanez tarried so long."—The following is Mr. S.'s account of the *Almogavares*, a kind of veteran Moorish soldiers, or military huntsmen, concerning whom various conjectures have been offered respecting their origin. Miedes derives the name from an Arabic word signifying, of dust, and Father Guadix from *Muhavir*, or egg-carrier; eggs being still carried on mules from the north to the south of Spain. They were, however, somewhat similar to the *guardias*, who pursue smugglers, catch thieves or murderers, &c. in the present age.

"Winter and summer, says the author, they lay upon the bare earth, they consorted in the camp with none but their fellows. Their manners were sullen like savages; they spake little; but when they went to battle [they] were like wild beasts let loose, and kindled with joy. Winter and summer they wore the same dress of skins girt with a cord of *esparto* [bass-weed]. Shoes, bonnet, and scrip, were of the same skin as their dress; they carried spear, sword and dagger, some of them a mace *(porrimaza)*, and without any defensive armour attacked horse or foot, generally the horse. The Almogavar, when a horseman ran at him, rested the end of his lance against his right foot, bent forward, and let the horse spit himself;—in a moment he was upon the fallen horseman with his dagger, or rather knife. If he could kill the man and save the horse, his reward was to become a horse-soldier himself, for they were as skilful when mounted as when afoot. The French in Sicily thought little of the Spanish men at arms, but stood in great fear of the Almogavares. *Miedes, Hist. del Rey D. Jayme el Conquistador.*"

In relating the prices of food in Valencia during the siege, Mr. S. translates *panizo*, by the word *painick*, which is only substituting an English termination, but not an English word. He refers to Minshew for a definition of the term, and there finds it represented as a "grain resembling millet," which Mr. S. might have rendered into English by pannic-seed (*Panicum Italicum L.*). To suppose that either millet or any other small seed should sell at 85 maravedis, when wheat sold only at 90, barley at 80, and pulse 60, for the *cafiz* or *cahiz*, (a nominal measure varying from 10 to 12 English bushels) is to sacrifice historical probability to literal translation. But the most general and obvious meaning of *panizo* is not to designate "a grain resembling millet," but a grain which produces BREAD resembling that made of millet; it is maize, the *Zea Mays* of Linnæus, which the Moors preferred next to wheat,

during such a dreadful famine occasioned by the close siege in which the Cid so long kept their city.

The word *estrados* seems also to have perplexed the translator, as he renders *comian en estrados, e en mesas de cabeçales*, "ate upon *estrados*, at tables with cushions," he appears not to have suspected that *estrados* means any halls, dining or drawing rooms, and superior courts, which are covered with carpets, and hung with silk or drapery, according to the rank and wealth of the persons who occupy them. *Estrado* is derived from Στρωτὸς, *stratus*, covered with a carpet or other cloth, and is applied not merely to the floors, but also to the whole furniture of the rooms, which were generally appropriated to purposes of ceremony. We may conclude therefore, that the Cid's inferior knights (the superiors and himself eat off high tables) did not eat UPON but IN *estrados*, or halls covered with drapery, and *on cushions* instead of "at tables *with* cushions," as here erroneously translated. The note which the translator adds on this passage, is a happy specimen of that style which displays great knowledge of all the collateral subjects without conveying the least information to the reader. He tells us, that Cowper has given the rise and progress of seat-making, that the Portuguese women still love to sit on the ground, as it is "the more natural and convenient custom," (why did he not trace it to the East, Persia and China?) and that the Northern people may have preferred high seats on account of their drunkenness, or their dirtiness, "like our ancestors, who suffered filth to accumulate upon the floors."

We had noticed several other passages which Mr. S. has either mistaken or perverted the original sense, but we are weary of such criticism. For the meaning of the word *tablado* we refer him to the very judicious Spanish antiquary and critic, Señor Aldrete, with whose works on the Spanish language and antiquities Mr. S. does not appear to be acquainted. *Gambax de cendal* is not a shirt, as Mr. S. supposes, but a fine silken jacket quilted or stuffed with cotton or wool, and worn under armour, to prevent the iron from injuring or hurting the body, when it is struck with a spear. *Cendal* is applied either to very fine thin silk or linen, and is probably derived from Σιδὼν, *dictus sic, quia primum in Sidone urbe hujusmodi amictus fieri capit.* Guadix derives it from an Arabic word, signifying a *thin leaf*.

The translator has bestowed, in our opinion not very advantageously, considerable time and attention on the inquiry, in what century this Chronicle was written. It would be

nearly as interesting, except so far as it relates to the progress of the Spanish language, to inquire in what age the story of Alibaba and the Forty Thieves was written. He mistakes, however, in saying, that "the *first* and *only* other edition of this Chronicle (except that of Burgos in 1593) was printed in 1552:" we have seen an edition, we apprehend really the first, printed in 1544*, but it does not contain scarcely half so much as that of Medina del Campo only 8 years later. We are pleased to see the translator declare, that "the heroic ballads of the Spaniards have been over-rated in this country; they are infinitely [greatly] and every way inferior to our own. There are some spirited ones in the *Guerras Civiles de Granada*, from which the rest have been estimated; but excepting these, I know of none of any value among the many hundreds which I have perused." We suspect, however, that the author is not quite aware of what constitutes the principal charm of heroic ballads,—their antiquity and nationality.

To this splendid volume is added an Appendix, containing a translation of some extracts from the *Poema del Cid*, by a friend of Mr. S. It is a very close translation in the ballad style, thrown into double lines which rhyme: but we confess that we should have been much better pleased with it, had it exhibited something more of martial dignity, been less colloquial, and done less violence to the modern sound and sense of words, although it should not have resembled its original any more. The same objection might be made to the whole of this work, which often attempts to clothe modern sentiments in ancient language, and which consequently contains many incongruities that will be adverse to its popularity. That Mr. S. has occasionally evinced considerable address in imitating an ancient style we are ready to admit; but his *thees* and *thous*, and forced inversion of thoughts, however ancient they may be, cannot be justified even upon the principle of the progress of philosophy, and the general improvement of the human mind. The translator's efforts, however, to expose Popish superstition deserve our thanks, and for this we recommend his translation to the attention of the reasoning part of the community, as well as to those who reason none, we mean the civil advocates of Popery in this country.

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* It is believed that an earlier and even more perfect edition was printed in Valencia, about the very commencement of the 16th century.—Rev.

Essays on the first Principles of Christianity; on the proper method of establishing sound doctrine from the Sacred Oracles; and on the different Senses of Scriptural Terms; By James Smith, Dundee, Author of Deism Refuted, the Carnal Man's Character, &c. &c. 8vo. pp. 432. London, 1808.

THE general impression left upon our minds from reading this volume is, that the author of it is a man of good sense and respectable talents; that he writes with ease, gives his opinions with freedom, and entertains a cordial antipathy to the peculiar doctrines of Calvin. Were we to allow that his philosophy is very profound and always accurately expressed; or that his judgment is remarkable for discrimination, and the justness of its decisions, we should say rather more than the merit of the present production would completely justify. It is, notwithstanding, a very useful book, and one that, when it has received the improvements which a careful revisal of its contents will draw from its author, cannot fail to meet the approbation of every friend to a rational investigation of theological truth.

"The chief design of the following Essay," says Mr. Smith, "is to illustrate the fundamental principles of Christianity, and shew their natural order and dependance upon one another. A few miscellaneous articles, partly extracted from useful publications, together with such observations, or additional matter, as the friends of true religion may communicate to the author, will be *engrossed* into this publication during its progress."

"The plan of this work is divided into three parts. The first comprehends those articles which are necessarily implied in the belief that Christianity is established by divine authority. In the second part, I intend to state a number of such rational and useful rules as ought strictly to be observed in expounding the Scriptures. In the third, I design to illustrate and arrange a number of such doctrines of revelation as are generally admitted by all denominations of Protestants."

Only the first and second parts are contained in this volume, the former comprehending nine Essays, and the latter seven.

With regard to the first part, we are really of opinion that its title is a misnomer. It is said to contain the order and evidences of such doctrines as are necessarily implied in the belief that Christianity is warranted by divine authority. Now the following are the contents of the four first essays. Concerning the importance, nature, and use of first principles in religion. On the being, perfections, and government of God. On the difference between instinct and reason;—

Man's superiority over the other aminals; his immortality; his soul and mind; a future state. Of sin, conscience, and the guilt of mankind. On the insufficiency of reason, and necessity of a revelation for sinners; the world was never without a revelation; the degeneracy of heathens, and difference between them and the Christians.

We need not tell our readers that there was much speculation about the greater number of these points before Christianity was published to the world; and that they are all too general to be *necessarily* implied in the belief that that religion is from God. But the author raises them to a still higher rank: for, after having illustrated them at considerable length, he says, towards the end of the fifth essay, "We have now examined the fundamental doctrines of natural religion, and found that they are the first principles of Christianity." If by the *first* principles of Christianity Mr. S. means those general and philosophical deductions of human reason, such as he has stated in the essays under review, then we have to dissent from his judgment relative to the appropriation of the phrase. We would confine its use to those grand and peculiar doctrines which are to be found in the Bible, and to be found no where else. The articles which he has mentioned are as much the first principles of the Mahometan religion as of the Christian. They are some of the doctrines of natural theology, and must be sources of moral obligation to all who are able to comprehend them; and may, therefore, with sufficient propriety of language, be denominated the foundation of all religion. We would not then, find fault with the author for calling them the first principles of Christianity, were we not afraid that he may be thereby led past the consideration of those sublime enunciations from heaven which we regard as alone entitled to that appellation. We shall say a little more on this subject hereafter.

The second part contains general rules for understanding the Scriptures, and an explanation of theological terms, which we have no hesitation in pronouncing to be very excellent. The first rule is that, "The interpretation of any particular passage must be regulated by the subject to which it is applied, and by the principal design of the speaker." The second rule, or rather observation, is that "In the scriptures, universal propositions are frequently used in a limited sense. It is very common for the sacred writers to employ general affirmations respecting mankind which imply only to the greater number, and not to the whole. In John iii. 32. it is asserted of the Messias: *And what he hath seen and*

heard, that he testifieth; and no man receiveth his testimony. By this universal proposition, St. John means that only a few received this testimony, compared with the multitude by whom it was rejected: for it is immediately added; *he that hath received his testimony hath set to his seal that God is true.* The Saviour himself employed universal propositions in a limited sense: *But I say unto you swear not at all. I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.* These general expressions are restrained in their application to practice; for there are cases, in which *an oath for confirmation is lawful, in order to put an end to all strife:* and, in certain circumstances it is necessary to resist evil. The third remark is, "That in order to understand any passage in the Scriptures, it is necessary to ascertain the character, or persons to whom it relates. All revelation may be comprehended under those parts which respect mankind in general; or a particular society, either civil or ecclesiastical: or those which belong particularly to the saints, or those which apply only to the wicked. The misapplication of those passages to the condition of saints which belong only to the character of sinners, has not only corrupted the principles of many Christians, but also infected their very prayers. It is not uncommon for professors to insult the object of worship with professions of criminality which they know to be false. When a minister prays in a worshipping assembly, he is the mouth of those saints who join with him in that solemn duty. If he accuse his auditory before God of crimes which they never committed; or represent their character to be altogether inconsistent with a state of grace; he thereby teacheth his auditory to use dissimulation in the presence of his Maker. It is not uncommon to hear Christian congregations who suppose themselves the most devout and religious in the nation, standing before the Lord and solemnly declaring; *We are a sinful people, laden with iniquity, a seed of evil doers, children that are corrupters. The whole head is sick, and the whole heart faint, from the sole of the foot, even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores. There is none that doeth good, no not one; our throat is an open sepulchre, with our tongues we have used deceit.* The passages from which these expressions are collected, evidently describe abandoned characters"

Rule IV.—As those passages of Scripture which relate only to the wicked must not be applied to the righteous; or those, which are spoken only to saints be adopted by sinners: so the parts of revelation which particularly respect nations or

churches, cannot be ascribed also to every individual. Rule V.—In order to understand the Scriptures it is necessary to be well acquainted with the peculiar modes of expression which abound in that book. The style of these writings is very different from modern compositions; and hence those, who are ignorant of the character and irregularities of the eastern and primitive languages, frequently misinterpret those sacred oracles. This rule is well illustrated, and is certainly one of the best. The sixth and last is, "That the whole system of revelation must be explained so as to be consistent with itself." These remarks are undoubtedly sensible, and ought to be attended to by all interpreters of Scripture; they are withal, however, so obvious and preliminary, that we are inclined to suspect that, when they are neglected, the inattention must proceed from another cause than ignorance. This is no objection however against those rules being formed into a body and pressed upon the observance of theologians; or we might urge the futility of all human law, as far as mere doctrine and institution are regarded; for the grand principles of equity, and even of the ordinary detail of right and wrong between man and man, are conceptions of the understanding anterior to formal and positive legislature.

The second Essay of this part is entitled "An Illustration of such General Rules as ought to be carefully observed in order to form a correct System of Principles from the Scriptures." These we shall barely mention:—"I. No articles of faith can be established from metaphors, parables, or obscure or figurative texts. II. Before any text can be employed as a proof of doctrines, every term and expression must be critically examined, in order to ascertain with precision, the genuine sense of the whole passage. III. In establishing the practical parts of religion, it is necessary to distinguish those articles, which are only circumstantial and temporary, from those which are essential and permanent. IV. In applying the scriptures as in proof of any doctrine it is necessary to ascertain, if all that is meant be expressed; or if it be not, what is necessarily implied, in order to complete the sense of the passage. V. No doctrine can be established from the scriptures, which is either contrary to reason, *or* to the analogy of faith. VI. Those doctrines which rest only *on* inferences, and are not supported by the express declarations of the scriptures, are dubious and not necessary to be believed."

The fifth of these rules is incorrectly stated and liable to objection. We are aware that the author has reason to complain of us for stating his rules in this naked, defenceless

state; without that strong and well-compacted series of illustration and argument with which he has invested them. But we consider this as a less grievous offence than what would arise from a disjointed and partial quotation of a train of reasoning, which must necessarily lose much of its cogency as soon as that train is broken. We wished, beside, to reserve some room for extracts from the Essays, on the Explanation of Scriptural Terms. We shall begin with the Election. "The controverted question respecting Election is," says Mr. Smith, "from what view or motive did God form his purposes and decrees of election and reprobation? In place of litigating this subject, Christians ought to unite in acknowledging that all the Divine acts, like himself, are just, wise, and good. If we entertain any opinion respecting election and reprobation, therefore, which cannot be reconciled with all the divine perfections, we may conclude with certainty that it is erroneous." This is all very true, and the less we say about the secret purposes of the Deity, the more prudent and pious shall we shew ourselves. But every body has not exercised this prudence and piety, and as a warning to others, let it be seen, how liable a man is to write like a fool, when he aspires to be wise beyond what is revealed. What we are going to transcribe, is taken by Mr. S. from several calvinistic authors, from Brown, from Elisha Coles, and from the apostle of Geneva himself.

"The grand objection usually made to this important truth," says Mr. Brown, "proceeds on the supposition of partiality in God." To repel this objection he asks, "would it not be unreasonable, ungrateful, and presumptuous in me, to refuse the gift, and revile the giver; only because it might not be his pleasure to confer the same favour on my next door neighbour? In other cases the value of a privilege, or of a possession, is enhanced by its scarceness." Thus it is proved, that the persons who are elected, have no cause to complain of partiality, as it is wholly in their own favour.

But what becomes of the non-elect? You have nothing to do with such a question, if you find yourself embarassed, and distressed, by the consideration of it. Bless God for his electing love, and leave him to act, as he pleases, by them that are without. Thus the elect are completely silenced; as noisy dogs are, by getting a bone cast into their mouth.

That the elect are chosen without any consideration to personal character, but merely to manifest and illustrate the

sovereignty of God, is proved in the following manner. Jacob and Esau are selected as an instance. "Now, what good things does Jacob to inherit the blessing? He goes about to invade another's right; he seeks to pervert the known intentions of his father; he abuses him with counterfeit venison; he takes the name of God in vain; he seeks it by fraud and downright lying, and roundly affirms himself to be Esau. It need not be asked which of the two is most deserving? He that carries himself unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without it. Now, the reason of this strange, and, according to man, irrational, event was that the purpose of God, according to revelation, might stand; the elder must serve the younger, not of works but of him that calleth. And it is wonderful to observe how God ordered the whole course of the transaction, as intending it a *full and pregnant example of eternal election*: for it holds forth plainly the sovereignty of God over his creatures in taking whom he will; and the freeness of his grace in choosing *the least deserving*."

We now come to Calvin, who gives us the *rationale* of the system. Mr. Smith has quoted from a translation of the Institutes, and, although it would have been doing more justice to that strenuous Reformer, in point of language at least, to transcribe from the original, we shall take it as we find it in the volume before us. "The unchangeable decree of God, concerning the destruction of the wicked, is the ground of their untoward disposition to the means whereby men are saved. Whereas, the reprobate do not obey the word of God opened unto them, that shall be well imputed to the perverseness of their hearts, so that *this* be there withal added; that they are *given unto this perverseness*, because by the righteous, but yet unsearchable judgment of God, *they are raised up to set forth his glory by their condemnation*." Is not God then the author of all that corruption and wickedness which prevail in the lives of the reprobate? Most unquestionably; and Calvin points out the means which it pleases God to employ for their deterioration. "In the evil motions of men," says he, "God worketh after two sorts: the one by taking away his light and spirit, and all power to see, obey, and do rightly; the other, by using the ministry of Satan to stir, frame, and incline their wills, to commit the crimes which work their ruin. For this purpose Satan doth no less appear before God to receive his commandments, than do the angels which willingly obey; as in the first chapter of Job." The Almighty

Being is represented as taking upon himself the wickedness which he thus prompts. "Absalom defiled his father's bed with incestuous adultery, and committed detestable wickedness, yet God pronounces *that this was his own work.* For the words are these: *Thou hast done it secretly, but I will do it openly and before the sun.*" The non-elect, or reprobate, are ever ready to complain of this state of things, and to hint pretty freely, that they are hardly dealt with. But Calvin strikes them dumb by this remarkable ratiocination, which, we think, makes bad look worse. "The reprobate would fain be thought excusable in sinning, because they cannot escape the necessity of sinning, especially since such necessity is cast upon them by the ordination of God. But we deny that they are thereby well excused, because the ordinance of God, by which they complain that they are destined to destruction, hath his righteousness, unknown indeed to us, but yet most certain."

A word to the Author, and then we have done with election. He says, "The doctrine of reprobation is cautiously stated in the standards of the presbyterian churches:" and then quotes the following sentence from the Confession of Faith, chap. iii. sect. 7. "The rest of mankind God was pleased, according to the unsearchable counsel of his will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures; to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his glorious justice." In the third, fourth, and fifth sections of the same chapter, it is thus written: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. Those angels and men thus predestinated and fore-ordained, are *particularly and unchangeably designed, and their number is so definite and certain, that it cannot be either increased or diminished.* Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen a Christ unto everlasting glory, *out of his mere free grace and love, without any fore-sight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto,* and all to the praise of his glorious grace."

As to the degree of caution with which the doctrine is expressed, and the awful import it carries in it, we leave to our readers to form their own opinions; but cannot refrain

from hinting to Mr. Smith that, in endeavouring to apologize for the calvinism of his church, he unwittingly plays the sophist. "The presbyterian standards have," he says, "this important advantage, that every doctrine refers to the text on which it is founded, both for illustration and proof. The scriptural terms and expressions in our confession and catechisms, must, therefore, be understood in that sense, which they evidently bear in the sacred writings; for it would be very absurd to suppose, that the same words and phrases were used, in one sense in the scriptures, and in another in our standards." Not a bit more absurd, Mr. S. than that two persons, or two churches, should interpret the same text differently. Besides we are to look to articles to know, in what sense, particular texts are understood by those who make the articles; and not to turn to our Bibles, to consult the context and the scope of the inspired writer, to ascertain upon what ground a Lutheran, a Calvinist, or a Socinian, may have supported his respective tenets by dint of logic; and we believe it is the avowed intention of such Epitomes, to hold out to the world, the outlines of that faith, which a diligent study of the Sacred Oracles has enabled their authors to ascertain and condense. The Romanist refers his irrational doctrine of transubstantiation to passages of Sacred Writ, and believes, while he quotes them, that he understands them in the true orthodox meaning.—After all, to reduce the import of hard sayings in Confessions and Articles to one's own conception of scriptural doctrines is a very easy, safe (we had almost said laudable) expedient for tranquillizing an irritable and tender conscience: and, as long as men shall continue to be ignorant, presumptuous, and obstinate in matters of faith, we must allow some indulgence to this tacit compromise, for the sake of peace and conformity.

We give another example of Mr. Smith's method of explaining scriptural terms, more in his ordinary style; for the spirit of discussion had carried him out of his usual tract, when he got entangled in the intricacies of Election. We select the word Life. "This term denotes, 1st, the animal soul. 'And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life.' 'And God said, let the waters bring forth abundantly the moving creature that hath life.'—2. The means of supporting life: 'all her living.' 'He divided unto them his living.' 'Godliness is profitable unto all things; having the promise of the life that now is;" that is of every thing necessary to support the present life.—3. It denotes the space

of time which passes between a person's birth and death. David prays to be kept from those 'who have their portion in this life.'—4. The conduct and character of men. 'My manner of life,' says St. Paul, 'from my youth, which was at first among mine own nation at Jerusalem, know all the Jews.'—5. The term life frequently denotes the enjoyment or felicity of the present life. 'In God's favour is life.' 'The meek shall eat and be satisfied; your heart shall ever live.' 'A sound heart is the life of the flesh. In the light of the king's countenance is life;' that is joy and felicity.—6. The gospel of Jesus Christ is denominated life, or the word of life; because it not only exhibits life to sinners, but has a quickening influence on the mind. 'The words that I speak to you, they are spirit, and they are life.'—7. Spiritual life is opposed to spiritual death, and denotes a deliverance from the sentence of condemnation, in our justification, and restoration to God's favour and family, with the implantation of good principles and dispositions in the heart.—8. The term life denotes glory and felicity of the saints in heaven. 'These shall go away into everlasting punishment; but the righteous unto life eternal.' In this as in the elucidation of every other term, Mr. S. animadverts severely upon the mysticism of Calvinistic writers, but as our limits will not allow us to transcribe any more, we shall conclude by making a remark or two upon the general object of the book, and the success likely to attend such performances.

The first thing, then, that strikes us as surprising is, that after eighteen centuries have elapsed, during which Christianity has been recognized as a religion sent from God, it should still be found necessary to write essays on its first principles. This circumstance will appear still more astonishing when we reflect, that "in every age, since the days of the Apostles," as Mr. Smith tells us in his Preface, "men possessed of the greatest abilities and learning have employed their time and talents, in labouring to ascertain and expound the doctrines of Christianity; and though Christians have united their exertions for so long a period, the most important doctrines of revelation still remain obscured in the mazes of controversy." This fact is sufficient to appal the stoutest-hearted commentator; and it certainly induces much more despondency upon our minds than our Author seems to feel: for while he admits that it indicates some radical defect in our method of investigating theological truth, he flatters us with the assurance, that we possess *infallible* means of acquiring *certainty* respecting every es-

sential article of Christianity. We are inclined to think so too, at first sight; but that these infallible means should have so often failed, and this certainty turned out to be nothing but perplexity and error, must be owing to causes which have not been fully brought into view, in any of the Essays in the volume before us.

We conceive the primary one to be, that the grand and essential doctrines of our holy religion are not *necessary* truths. The history of the introduction of moral evil into this world is the foundation and key to the Christian system: but moral evil might have found its way amongst us, through various other channels; and its effects might have been as different from what they really are, as one free and arbitrary appointment of the great Creator can be from another. The forfeiture of immortality was not a *necessary* consequence of disobedience, for it might not have been made conditional: and even if suspended upon obedience, and consequently lost, we have no reason to believe, that it could not have been restored but by that one way which it pleased God to employ. The whole scheme of Christianity is of such a nature, that its credibility must depend almost solely upon the evidence that can be realized of its divine origin. The doctrines of natural religion, on the other hand, are the deductions of human reason, and have, consequently, been assented to, wherever the intellectual powers have been cultivated: but the *peculiar* doctrines of Christianity have no such hold upon the mind; they are addressed rather to faith than to reason, and are, by that very ordinance, removed, in a great degree, from the decision of the most vigorous understanding. They are such, that even the angels are said to *desire* to look into them.

Being thus situated, we are prepared to believe any thing that can be proved to have been sent from God, But as all men are not equally studious of nature and of providence, and will, of course, entertain very different notions of what is compatible with the moral character of their Author; it follows, that the only standard and criterion of a rational faith in what is urged as revealed religion, will vary according to the original strength of mind, and the acquired knowledge of those to whom it is addressed. This we find to be practically true; and those who want a proof of it may either examine the Christian religion as it passed through ages of ignorance and imbecility; or look at Turkey, and see what is cherished there as a divine revelation. There is another proof of this more to the point, namely, the absurdities and counter-absurdities of all the leaders of sects, and

founders of hypothesis; and all this too, with the book in their hands, which contains the first principles and general outlines of that very faith, which they abused one another for misconceiving. There are many other causes of this diversity of judgment relative to the sublime doctrines of our holy religion, besides their incomprehensible import; but it deserved to be first mentioned, as it places them without the grant of the human mind; and thus prevents them from being expressed with that axiometical precision of language which belongs to sciences founded in the nature of things.

The difficulties arising from the nature of scripture doctrine have been perpetuated, and even increased, by the genius of the languages in which they were originally revealed; and by the corrupting qualities of the various channels through which they have been transmitted to us. In the infancy of society, when the words needed to denote the wants, pursuits, and conceptions of its members, are few, and closely connected with sensible objects; it must happen, that the terms employed to signify intellectual energies, and to make known divine truths and inspirations, will be strongly figurative and analogical. This is remarkably the case with the Hebrew tongue, which is, as Parkhurst remarks, a language wholly ideal; that is, expressive of those ideas that spring from the senses, or of those mental impressions which are more properly called feelings than reflections. Now, it is very clear, that much may be done towards understanding the precise import of Biblical phraseology, by the attainment of a thorough acquaintance with the situation, the pursuits, and institutions of the ancient Hebrews. Contemporary learning will also afford a useful clue both with regard to allusion, and idiomatical expression. But these helps have often been neglected, and theology has been studied, and still continues to be studied, more through the medium of expositions and commentaries, than by a critical and patient comparison of the ancient scriptures with themselves, guided by a reference to the antiquities of the several nations, to which they were at first committed. Commentators, although men of learning and general integrity, have almost always had some favourite opinion to support and vindicate; and may have been unintentionally led aside from the plain and obvious meaning of a passage, in compliance with an habitual mode of thinking, which they had long ceased to regard as questionable.

The corrupting channels to which we have alluded, and which we fear, have not a little tainted the purity of Christian doctrine, ascend as high as the first ages of the church,

when some of the Fathers, in their zeal to recommend the new religion, not only attempted to defend it upon the principles of pagan philosophy, but even made some steps towards assimilating its sublime truths and simple institutions, to the whimsical but ingenious speculations of the ancient sages, and to the fanciful observances of their complicated mythology. The heresies and schisms of these early ages call loudly upon divines to ascend to the source, and to reject with freedom every thing that was not taught, and implicitly taught, by Jesus Christ and his immediate followers.

In writing, therefore, upon the first principles of Christianity, many formidable difficulties will present themselves, of some of which Mr. Smith does not appear to be aware. We think this from a circumstance which we mentioned in the outset, namely, his easy identification of a few maxims in natural religion with the first principles of revelation. The truth is, that the first principles of Christianity are not brought under consideration in the whole of this volume, which is nothing more than an introduction and guide to the contents of the next. To acquire as correct notions as possible of these, we would recommend to Mr. S. to ascertain, what is the scripture doctrine relative to the fall,—what man forfeited by it,—and thus he will be enabled to appreciate the nature and extent of that redemption, which was effected by the Son of God. This, if we include the doctrine of the Trinity, constitutes nearly all that can be called Christianity, for many of the collateral topics which are usually comprehended in the system, stretch into the wide field of natural theology Of these are speculations about the nature and duration of the human soul, about the nature of virtue, and those qualities which render actions meritorious in the sight of God, as well as about personal identity, and the modes of future existence and retribution; for although the gospel has thrown light upon these subjects which could not have been gained from the most successful efforts of philosophy, it did not present the original notions of them to the human understanding. It might, therefore, be an accurate enough division of the subject of Mr. Smith's proposed volume, to consider first those doctrines which are peculiar to Christianity, and then those accessary and secondary truths, which necessarily attach themselves to a divine revelation. In the execution of this plan, we would recommend to the author to rely more upon original and unfettered inquiry, which is much more suitable to his talents and turn of thinking, than upon a disjointed and heterogeneous compilation from books however useful and approved. Having used this freedom in

giving advice, which Mr. S. will like or refuse, according to his own better judgment, we take leave of him at present, with sincere wishes for his final success, and in hopes of very soon having an occasion of paying our tribute of approbation to a happy exertion of that ability, of which the first volume of his work exhibits so many proofs.

A general, historical and topographical Description of Mount Caucasus, with a Catalogue of Plants indigenous to the Country: translated from the Works of Dr. Reineggs and Marshal Bieberstein. By Charles Wilkinson; with a Map and Plates. 2 vols. 8vo. 15s. C. Taylor, Hatton Garden, London.

THE mountains of Caucasus are the most celebrated and the least known of any part of the known world. The beauty of the Circassians and Georgians has long been celebrated, but with what justice is not well ascertained. It has become proverbial that those are the regions of female beauty, and few have questioned its accuracy or sought to establish its validity. Of the real manners of the people still less is known, and till the present volume appeared, we had scarcely any authentic or accurate knowledge of that most diversified and most interesting country, situated between the Caspian and the Black sea. Nor is this surprizing when the disposition of the people, who are divided into savage herds of freebooters, and the difficulties of travelling in those regions, are known. Thanks to the adventurous Dr. Reineggs and his judicious translator, Mr. Wilkinson, the English reader may now find some very curious and authentic information respecting the people who inhabit the "snow-clad mountains of Caucasus." The advertisement very properly notices the project of the expedition against British India through Persia.

"This appears, observes Mr. Wilkinson, a most gigantic project on the part of France. Supposing an army to be collected in Lithuania, they have a distance of at least twelve or fourteen hundred miles to march through the heart of Russia, before they can reach the confines of Persia. Should they embark at the ports of Astrachan and Kislar, they have to encounter all those contagious disorders which reign continually on the coast of the Caspian. The navigation of that sea is very dangerous; and the nearest Persian ports they could make are Farhabad or Ashreff, a passage of above one hundred and sixty leagues. There are only two routes across the Caucasian mountains; one along the coast through the defiles of Derbend, the other by Mosdok. Here they would meet with inaccessible summits, tremendous precipices, im-

passable torrents, and impracticable forests. The natives who inhabit them are a ferocious race, and almost all highly inimical to Russia, owing to her frequent attempts to subdue them. In the campaign of 1796, in which Marshal Bieberstein was engaged, the Persians laid waste the provinces between the Aras and Kurr; and the Russians lost between 12 and 14,000 men by the insalubrity of the climate and the harrassing warfare of the Lesghaes. And after being a few months in possession of Daghestan, the remains of their fine army were recalled by the late Emperor Paul, when he ascended the throne."

These and many other not less insuperable difficulties are sufficient to prevent the hostile designs of Russia from creating any alarm; but we are not quite so secure with respect to the French, and their intrigues with the Indian chieftains. This work however affords much collateral knowledge necessary to form just notions of the practicability of such an extravagant enterprize. Mr. Wilkinson modestly assigns his motives for translating it to the high character which it has received in Germany.

"Professor Zach, says he, the celebrated astronomer at Gotha, mentions it in the following terms: 'It contains a rich treasure of new and important accounts and observations, collected from the papers of a man who travelled *five* times through the Caucasian mountains.' The Medes, Persians, and the Romans, considered the Caucasus as being the rampart of the civilized world, against the irruptions of the barbarous hordes. This Alpine range offers the most lively interest to historians of nature, and of the human race. Amongst the innumerable tribes which inhabit it, some are remains of those Asiatic swarms which so often passed and repassed these mountains: others are aboriginal tribes, whose antiquity extends to the first association of mankind. Their infinitely varied phraseology cannot but retain much of the elementary principles of their primitive languages: their physiognomy itself recals the most noble character of that great Japhetian race of which the Persians, Greeks, Sclavonians, Goths, Germans, and the Celts, are but branches of a later date. Caucasus might be the original country of all the domestic aminals, and of all the plants cultivated in Europe and in Asia; for all the climates of Europe are combined here. The charms and the horrors of nature are intermixed: often a single hill separates spring from winter, as it does Europe from Asia."

Dr. Reineggs, the author of these travels, (whose real name was Ehlich) was born in Saxony, at Eisleban, Mansfield, in 1744, and died in Petersburg in 1798. With medicine, botany and mineralogy, he appears to have been familiar, but his greatest merit was in a facility of acquiring a knowledge of languages. He must have spoken Persian, Arabic, and several of the dialects in the countries of the Caucasus, (as well as Latin, French and

Russian,) having lived several years in the courts of some of the chieftains of those regions. He had inured himself to every possible kind of fatigue prior to his setting out on his travels to Turkey, in order to prepare himself for the misfortunes of being thrown into slavery. That he happily never experienced, his medical skill having ensured him the protection and respect of the chiefs of all the countries which he visited. In the course of his travels however " he accustomed himself so much to the use of opium, that he was in the habit of taking 10 grains or more daily." This induced frequent hemorrhages at the nose, which finally occasioned his death in his 49th year. The important and curious information which abounds in these volumes makes us lament that his manuscripts " were shamefully mutilated after his death," perhaps by some vain and ignorant Russian. The greatest defect indeed in this work is the want of geographical distinctions; still however its topographical details are interesting. That long chain of high mountains, extending about 300 English miles, known under the ancient name of Caucasus, is at present called differently by its inhabitants and neighbours; " Kaern, Tau, Aente (very high pointed mountains) Galbus, Ye-albus and Jalbus-Daghlar (a very high range of mountains with flat summits); Kaar, or Buz-Daghlar (snow or ice mountains). They are also called after the people who inhabit them, Karakalkan-Daghlar (mountains of the Black-caps); and Oss-Daghlar (mountains of the Ossi). Only the learned Georgians, and those of the neighbouring mountains, who have intercourse with the Russians and other Europeans, call it *Kavkasus*. The eastern side of Caucasus is also generally known by the name of Daghestan (mountain country); the western part is called Tau (very high mountain), and the inhabitants Tauli."

The greatest length of the Caucasian mountains in any direction is estimated at 665 Russian versts, or 420 English miles, and their breadth varies from 112 versts (70 miles) to 179 (112 miles) and 360 versts or 225 English miles. The lowest and most populous part of this immense chain is the eastern, and the more the range is inclined to the west so much the more is its height augmented and its population decreased. The mean of three admeasurements gave 3789 German feet for the height of the whole western half of Caucasus; but many projecting rocks and particularly the Kschoes on the borders of the Xilwan and from the bank of the Kurr amounted to 5364 German feet. On the summits of these mountains Dr. Reineggs perceived changes which could only be effected by fire, yet no traces of a vol-

cano appear in Caucasus. He also observed marks of impetuous floods which at different periods had formed mountains, the height of which apparently contradicts the possibility of their having been formerly covered with water. All the Caucasian mountains, except the inaccessible Eleborus and the southern or *Snow Mountain,* were formerly much more elevated than at present. The general aspect of these mountains on the western side presents a coarse kind of rock interspersed with grey and black spots, which extends to a great distance. Single columns or detached masses are also perceived, such as occur on several of the mountains in Wales. The following geological remarks are interesting:

"The columns vary, says the Dr. in imperfect forms, from the tribedral to the heptaedral; some diminish towards their point, and end in obtuse faces; others, on the contrary, preserve an equal diameter. Many of them are scattered in masses, or insulated, and of various dimensions. The largest which I saw on the Kschoes is 87 feet in height, and 33½ in diameter. When these columnar-formed rocks constitute the summit of the ridge, their direction is perfectly perpendicular, as the *Crown Mountain,* north of Steppan-Zminda; but if they are in large masses, or rise insulated above the mountains, they incline westward under an angle of 19°. The substance of which they are composed is a coarse basalt, containing blackish green schoerl, and wherever they have been rent by the cold of the accumulated ice, or by some other power, the fracture appears undulated. When the columns project beyond the top of the ridge, they are separated and connected by a basis of compact, dark yellowish-grey schistus, of metallic splendour, and smooth to the touch, but in some places exfoliated and decayed. It fills up all the interstices and fissures, and strongly adheres to the rough basalt. But as soon as this schistus begins to sink into large rough masses, it changes colour, becomes of a brilliant black, and indurated to a great degree. It is only on the S. S. E. side of Caucasus, that this substance is attached to the basaltic summit, which, after a fall of 229 feet, lies on the coarse-grey rock. On the S. E. and E. it is incumbent on granite; it is even visible at the foot of the mountains, and forms there peculiar rocks of some height. I saw in the island of Paros, a similar dark yellowish-grey, micaceous, asbestiform schistus, containing rough garnets, incumbent on granite, and lying under marble. Besides the uncommon hardness of the schistus, it is strongly impregnated with yellow mica; cubes of marcasite are also found in great abundance in the lower soft strata, partly uncovered and partly in spathose quartz. Hence in fine clear weather, the mountaineer sees his black mountains glittering like gold, and often bitterly laments that he does not understand the art of reaping those fruits which his country apparently offers. It appears as if this schistus had formerly covered the whole south eastern surface of Caucasus. The uppermost beds

are very hard; but when it fills up the lower clefts, it is softer and exfoliates in plates from the thickness of some feet down to an inch. Plates, from one to two inches thick, are used by the civilized mountaineers, for the purpose of baking their bread; but if they incautiously heat them red hot, the plates fly into innumerable pieces, frequently to the injury of the by-standers. When they find any long round pieces in the streams or rivers, they employ them as pestles: and the softer kind serves the gold and silver-smiths for touchstones. Another kind of grey, or white and brown speckled, undulating smooth granite, is found in these mountains, of different degrees of hardness and brilliancy of colours. Granite, in some lower parts, certainly constitutes the summit of Caucasus, but it does not run deep; though it should seem as if the middle mountains were really incumbent on it, for it frequently appears between them, and but seldom in the promontories. We might immediately conclude, with a certain degree of reason, that granite was the most ancient species of all Caucasus, but in the sequel I shall bring proofs to the contrary; and I think I may venture to assert, that even the origin of this granite was the work of an earlier [later?], not less strong operating, power of nature, underlaid by another species of stone still to be met with in the mountains. Most of the fissures of the compact granite are filled with the finest white quartz, and forming crystals, the clearest and most beautiful of which are found in the interstices of the highest columnar-formed rocks under the snow. In summer they often fall down with fragments of stone and ice; and I have been assured, that a hyacinthine crystal, completely transparent, preserved in the church at Steppan-Zminda, is 18 inches in diameter and 27 in length. On the southern side of the mountains, all the preceding substances constitute the shell or exterior stratum of the primitive chain of Caucasus. The outer course of mountains are of another composition, and of a more recent origin. On the western side there is only soil sufficient to bear moss, and the few beech trees are stunted. In the primitive and middle mountains are found veins of rich ore, and springs of excellent quality. In many parts of the promontory black naphtha rises, and on the S. E. side white petrolium is found. The surface of most of the middle mountains is covered with a sufficient quantity of soil, and the fertility, according to the difference of situation, is abundant, at least there is no where real want; on that account they are adorned with pleasant forests and rich pasture lands; for wherever the summit allows of any possible approach, it is covered with villages and single houses, and rendered productive. The contented inhabitant certainly suffers indigence in the midst of abundance; but he feels not the loss, because liberty makes him easy and happy, and insensible to every thing unnecessary."

Dr. Reineggs then proceeds to offer some theoretical observations on the origin, progress, and present structure of the mountains of Caucasus; in which he seems to consider the effect of fire on granite nearly the same as Hutton, and

his remarks, or rather conjectures, tend to confirm the experiments and opinions of Sir James Hall, on the effects of pressure on ignited bodies. The basaltic columns he thinks can be nothing else but a *transmuted granite;* this was the opinion of Beddoes, in opposition to Werner's watery operation on basaltic matter. The late Dr. Garnett also supposed basaltes originated from fused iron pyrites. It is not a little creditable to Dr. Reineggs's mineralogical sagacity, that his opinions formed 30 years ago should be as correct as those of the philosophers of the present day, with all the additional knowledge which has since been acquired.

The temperature and climate of these regions are exceedingly various. The whole extent from E. N. E. to S. E. and S. S. E. is exposed to continual and oppressive heat; its fertility is consequently great, and the inhabitants of the internal valleys of the highest mountains enjoy most agreeable summers. The real summer of the N. and N. western mountains, begins about the 10th of June, when the snow is melted, and does not always continue to the end of August, In the intermediate time the barley grows, blooms, and ripens, but scarcely reaches the height of 9 or 10 inches, though the ears are very numerous. On the 4th of September the tops of the mountains are generally covered with snow, and even the valleys before the middle of October. The temperature however is very variable, and in Jan. 1781 (the author states) that the thermometer (Reaumur's we suppose) stood at 5½ degrees of cold in the Ossetinic valley of Schimitt, and during the whole month rose no higher than 7, although there was an incredible quantity of snow and ice. In the Araratian province of Armenia, in Jan. 1783, men and buffaloes were frozen to death when the thermometer showed no more than 13 degrees of cold. When the summer heat is at 15°, the air is suffocating hot on the mountains and in the valleys; at the very same time it rises in Teflis to 32; and in the province of Ki-sik, on the borders of the Schirwan, only 80 versts [50 miles] distant, from 39 to 40.

After these geological and meteorological remarks, the author enters into the civil history of this singular re ion; and assisted by " the fragment of the history of Derbend, he is enabled to produce five epochs, in which Caucasus must have been overrun and inhabited by succeeding nations. To the first and most ancient epoch belong the Lesghaes. To the 2d, the Ghyssr or Ghasrazs. To the 3d, the Mongols. To the 4th, the Arabians. Dschingis-Khan makes the 5th and last epoch, which ended with the devastations of Timurlang and Bati." There are however some Caucasian nations which cannot be reckoned in these periods. Many of them are converted to Mahommedanism, others are Heathens, and but few are Christians. They are generally divided into

tribes and families, and the "smallest family certainly contains from 5 to 10 men capable of bearing arms," others contain from 40 to 50, the eldest of whom is always chief, and superintends all family affairs without control. The tribe of Zschetschens, in the N. E. range and near the river Si-un-tse consist of 1200 families, and can bring from 8 to 10,000 men into the field against their enemies. They, like most of their neigbouring tribes, are plunderers, and are generally assisted by the adjoining mountaineers, although they speak a different language. But although robbers,

"Should any one steal from his neighbour, or from any one of his own tribe, or commit a crime to the dishonour of the family, he must restore the robbery *seventy* fold, or he is guilty of death, and his house will be destroyed. On the contrary, the more any one steals beyond his own bounds, or from the neighbouring tribes, and is successful, the more he raises his respect and confidence. In this art of robbing the Zschetschens are great adepts. Their frontiers are shut against every one, even their next neighbours; and the merchant does not always venture to pass them, for murder and robbery is their only profession; and although a Zschetschen is known to be a very devout resolute Muselman, yet that does not hinder him in the least from seizing on his brethren of faith as prey; but as difficulties always attend selling, or ransoming, he kills them, and contents himself with what he finds on their persons. A Christian they do not assassinate, but they plunder him; and if by means of his friends or relations he can deposit the ransom, he is liberated, otherwise he is sold to the highest bidder. The habitations of those people, and generally of all the Caucasians, are only built of bad masonry, plaistered on the outside: the interior is spacious enough to admit the women and children to live separate from the men and the cattle. Their bed is a piece of felt covering, by the side of the fire-place; their food is millet-pap boiled thick, or bread of Turkish wheat, half baked in the ashes, and when they can eat it smoking hot, with a piece of half baked meat, then it is the meal of a day of joy, which is concluded with a full surfeit of spirits, and repeated with invincible sluggishness as long as their booty lasts. When all is consumed, they set out for fresh plunder. The whole domestic economy is left to the women, and the men do nothing but hunting, robbing, or intemperance. The men are of middle stature, stout without being fat, resolute, and of friendly appearance. They are complaisant through mistrust and fear; the hope of gain makes them very obsequious towards the opulent and strangers. They are ill dressed, and always carry from 8 to 12 full powder horns. Besides a good gun, they are armed with a dagger and sabre. Some carry a spear 4 feet long, and an oval shield a foot in length, made of strong double leather. A man never goes even before the door of his house without a dagger, and an oak club an ell and a half long, on the upper end of which is fastened a round

iron ball, with short triangular spikes; this deadly weapon is called a *toppus.* The females are short, stout, and by no means ill-looking. The young women in the bloom of youth, are lively, wanton, and jocose. The hair on their forehead is cut short, so that half of it falls down, and is spread out with great care, and plaistered with white lead to appear shining. The hair behind is divided into a number of braids, and lies over the shoulders; but the married women plait it into two. The remainder of their head-dress consists of long, heavy, copper, brass or glass ear-rings, and a hat adapted to their countenance. Their shift, where it covers the shoulders and breast, is worked with different coloured silk, wool or yarn, to the breadth of nearly five fingers; above this they wear another garment fastened with a girdle, which reaches as low as the calf of the leg, and long trowsers. By the trowsers they are distinguished; for only married women wear red linen ones; widows and old women, blue; and young women, white; but they are all stitched at the ancles in different colours, and edged with a black hem or border. In winter all the females wear boots, but in summer they go barefooted. When their domestic affairs are arranged, they employ themselves in making carpets, or lining covers with felt. They also manufacture a thin woollen stuff, that serves for clothing to both sexes."

The tribes of Kisti and Inqusch were converted to Christianity; but all they know of it at present only amounts to the seven weeks fast at Easter, "during which all persons most rigidly abstain from meat, oil, milk, eggs, and *fish!* yet it is of no consequence whether Easter agrees with the common Christian time of reckoning or not; they never observe it before the mountains are become verdant." This festival is then celebrated much in the way it is in Catholic countries, with music and dancing, after which the parents are occupied in arranging the marriages of their children. "The father who seeks a wife for his son, agrees, after the mothers of the young persons have determined, with the father of the young woman about the price, or number of sheep, horses, cows, &c. which he demands for his daughter; and hereupon the bride with her fortune is consigned over to the female relations of the bridegroom, in whose company she enters the house of her future husband. So great is the veneration for this festival, that even the bitterest enemies, if they meet during the celebration of it, postpone the exercise of their revenge, or if it is not the avenging of blood, come to a reconciliation." The free city of Endrie is rather an anomaly in these regions: although the greater part of its inhabitants are Mahommedans, yet the Georgian and Armenian Christians and Jews enjoy complete liberty of conscience. This city is an asylum to the persecuted,

and justice is exercised in the most efficacious and proper manner, so that it is much frequented by contending parties for a decision in the adjustment of their quarrels. Its political and moral influence on the people of Caucasus is very great; but it would be unjust to consider it, like the interested Russians, as "the centre and source of all disorders, by which security is disturbed, and dispositions excited, embittered and urged to rebellion." The Russians with equal injustice and cruelty destroyed it in 1722, since which time it has been rebuilt on a much larger scale, and its neutrality has remained unmolested, partly because the "people are prepared to shelter themselves, and their property in perfect security in the mountains of Tschumlu."

Dr. Reineggs has more than once availed himself of the information contained in the History of Moses Choronensis, an Armenian historian, of whose work some account will be found in the Appendix to the 26th volume of the Antijacobin Review. With it and some other fragments he has furnished an historical view of these provinces, which is principally defective in dates. At present however, the "most considerable nations of Caucasus are free; yet, in regard to their political constitution, united in mutual, determined, clear, unchangeable, and well-known bands, which are maintained inviolable without a prince, ever having desired to act contrary to them, or to annihilate any single tribe. And as the union of the dispositions and sentiments of the princes and people is impossible, both remain equally fearful and feared, unmolested and happy, under this species of Caucasian liberty."

"The natives of these provinces, observes our traveller, and especially the inhabitants of the whole eastern Caucasus, are short, strong, lively, inquisitive, mistrustful, reserved, brave, very intelligent, and in instruction extraordinarily docile. They are well versed in the management of the gun, which with the sabre, dagger and pistol, constitutes their whole armour. Bows and arrows they have long since laid aside. Some inhabit villages, others not less respectable cities. They attend very much to the culture of the fields, the garden, the vine, and silk; and some tribes are rich in cattle. The profits of their trade place them in a comfortable situation; yet they go occasionally with the Lesghaes menstealing. The traveller therefore can scarcely approach their neighbourhood without being exposed to the danger of either being seized or sold. He is only secure when he has one of them who is well known as his companion; or when he is recommended by letters to a prince; or where he can only name the prefect of a mosque at the place where he is going, and claims his acquaintance. Yet the robber does not let go his booty on this account; he accompanies his pri-

soner to the prince or the prefect of the mosque. Now should the traveller be acknowledged by the first as a friend, or by the last as a guest of the deity, the robber contents himself with a small present, which the prince or the mosque must equally receive at the stranger's departure. As soon as any one enjoys hospitality amongst those people, then he is secure and perfectly unmolested. But when he wishes to change and travel farther, his last landlord must accompany him, and consign him to the oldest or chief of the village or city where he proposes going, and receive from him the promise of hospitality: then the life, property, and liberty of the traveller are in security. Should it so happen (though a similar case is not remembered) that any one violated the hospitality, and robbed or assassinated the stranger, according to their universal custom, he would be murdered and all his property destroyed. The duty of their religion obliges them to be *hospitable*; and those who are rather rich, esteem it no small honour, when strangers enter their doors and confide in their protection. But as their religion also allows of man-stealing, it often occurs that they, in excursions beyond their frontiers, and in warlike disturbances, plunder those with more injurious harshness than slaves, whom a short time before they had kindly treated in their houses. When the slave that is sold or kidnapped cannot ransom himself, and he has served ten years, they give him his liberty *gratis*."

Can it be surprizing that few travellers venture to explore such countries, after this account of their political, we should rather say savage, situation? The following portrait of the present (or late) governor of the old province of Saul, we were almost persuaded had been sketched from Buonaparte.

"The present Utzumm styles himself Emir-Hemse, and has four sons. Were not he and his family too well known, one should scarcely recognize in him the nation whose character he has assumed. He possesses all political vices in perfection, and shews himself only under the form of virtue, he is affable without feeling, and vengeful without anger; the features of his countenance are so much under controul, that when he wishes the destruction of any one, with determined secret enmity, who flies to him for succour, his eyes appear full of compassion, and his soul most deeply affected. He understands the art of fine impressive speaking; and when he promises to assist a man with his advice, countenance or power, it seems as if he wished to offer himself and his whole property; and yet he thoroughly understands how to draw all the advantage to himself, which he appeared to have gained for his suppliant. His address is pleasant, and always adapted to the persons who visit him. Courteous and familiar, he persuades all, as if his sentiments were already the same which one wished him to adopt, and deceives expectation even by the most evident hope. Those whose service he finds necessary for the attainment of his intentions, in vain expect generosity, promises, or thanks. The infatuating power of his words by which he makes known his will, under the appearance

of a wish, gives them the most flattering hopes as a remuneration; and yet, when at last they discover the shadow, whose distant image deceived their imagination, they cannot accuse *him* of any ingratitude, who had made no obligations. The respect which he gained by these measures lasted some time: he even succeeded in getting possession of Derbend; but as he was incapable of maintaining it, the conquest received the merited name of a plundering invasion, which drew after it the downfall of all his friends. This prince's territory enjoys an excellent situation and is very fruitful; it is divided into five districts, viz. Kutse, Barschli, Kadek, Murrach, Irtschamul."

To the S. W. of Kara-Kaidek live 1200 families of a tribe who call themselves *Kewaetschi* (cuirasse-makers) and belong to the most ancient inhabitants of Caucasus; they are mentioned in the history of Derbend under the name of *Serkawan*, or inhabitants of the golden mountains. These people pretend to be of European origin and their honesty, industry and domestic economy are similar to those of Europe, although their language has not the least analogy. They are peaceful, ingenious and honest mechanics, and in their general manners and mode of life resemble Europeans; except that they believe in the doctrine of Mahommed, do not practise circumcision, and retain the ancient singular custom of allowing their young men the nocturnal liberty of the youth of the tribe of Benjamin in Gabaa. Children so begotten are brought up at the public expence as legitimate citizens. The city of Derbend, the capital of a considerable province, has only a single large iron gate of entrance, generally called *Porta Ferrea*, which the Turks think of with dread, because "according to an old prophesy, they may look upon the destruction of their empire as certain, as soon as an hostile infidel nation, with *yellow* faces, penetrates into their territory by that passage." Every one who is not an inhabitant of Derbend on going out or coming in through this gate must pay a duty. The history of the chief or governer of Derbend, Feth Ali, is not less singular; he appears a very unaccountable mixture of great compassion and generosity with cunning rapacity and cruelty; he is often impelled to plunder to be able to be so generous as he wishes.

Among the most delightful of the numerous and diversified regions of Caucasus that of Baku, which is called "the paradise of roses," on the shores of the Caspian sea, appeared the most enchanting to our travellers. There when the refreshing breeze of the evening comes "with quickening balsamic power, from numerous fruit-bearing trees, and full of the perfume of so many thousand different flowers, an uncommon sweet sleep seizes the weary traveller; and he feels,

on waking, lasting and pleasant beguiling sensations, which other countries afford much more sparingly." At Balaghan about seven miles from Baku are the celebrated naphtha springs, where 25 oil-wells are usually open, some of which yield from 1000 to 1,500 lbs. of naphtha every day; there are springs of black and of white oil, the latter being the most inflammable. About two miles from these springs is the district called *Ateschjah* or place of fire; it extends more than a Russian *verst* or 5 English furlongs, and affords a perpetual fire sufficient to dress the people's meat, by opening a hole in the ground of two inches in diameter. The constant generation and emission of such sulphuretted hydrogen gas (for it is not simple hydrogen, as sulphurous vapours appear) must certainly be considered one of the most singular phenomena in nature. It is not extraordinary some of the ignorant people should worship this fire, which serves them for every domestic purpose, and which can be extinguished or lighted up at pleasure, although sometimes not without considerable danger. In October and November another meteoric light is seen near Baku, but this is not, like the preceding, a consuming fire, although it alarms the horses and mules of a caravan, it emits a *whitish blue* light, and not *dark red*, like the common *ignis fatuus*. Whirlwinds of great violence occasionally prevail in this district; the wind sometimes drives horses, men and even flocks of sheep into the sea; and stones of some pounds weight are carried off by it. The pride, envy, and avarice of the Armenian Christians are considered the great causes of religious persecution, and of the obstructions to Christianity in this part of Caucasus, But the most powerful race on all these mountains are the *Lesghaes*, a bold, plundering, and warlike people, who yet maintain laws and justice among themselves; and "adultery, fornication, incest, suicide, and other unnatural vices, are quite unknown amongst them; their statute-book does not even contain the names of such crimes." Duelling sometimes takes place among the chiefs but it must always end in the death of both combatants. The daily soup of the Lesghaes is made of millet-meal and sheep's fat boiled in water; but some tribes eat raw flesh! These uncivilized beings have heroic and beautiful wives of the finest figure but as devoid of sensibility as themselves. A Persian Satrap at Karabagh bought one of these beauties, the sister of Umm-Khan, (the only prince in the whole of eastern Caucasus who has glazed windows in his house) for 100,000 roubles or £22,500 sterling. This wealthy prince still keeps another sister in the hope of getting a similar sum for her. At Avar these peo-

ple make a kind of stuff called *shawl*, of very fine Caucasian sheep's wool, which, though half an ell broad, can be drawn through a ring. The women of Oss, Ossi or Ossettinzi, are short, ugly, and dirty, yet govern their husbands completely. These people carry the *lex talionis* to such a length as to seek blood for blood even to the third or fourth generation. The passage over the mountains from Russia to Georgia is beyond all comparison worse than the passage of the Alps into Italy. The traveller's baggage must be carried on men's shoulders 30 versts, or upwards of 20 English miles from Stepan-Zminda to Schimmitt. By order of the great Catharine II, however, this road has been levelled and rendered more passable.

The last people we shall notice in these interesting volumes are the *Tscherkassians*. This orthography, it may be remarked, is just what might be used to convey to an English reader the modern Italian pronunciation of the word Circassia. "The original genuine Tscherkassians are well formed, slender and fair; have an expressive mien and a dignified pride; the mixed, on the contrary, perfectly resemble the Tatars." There exists a fabulous tradition of these Tscherkassians having been descended from a kind of Amazons in the mountains. This savage race sacrifice "human victims on the tombs of their fathers, brothers, or friends, as sin-offerings for the souls of the dead!"

"I know not, observes our author, what can have given occasion to the generally received prejudices in favour of the female Tscherkassians. A short leg, a small foot, and glaring red hair, constitute a Tscherkassian beauty!! But what is this to the vivid animated youth of the unadorned Georgian maid! The slender form and attractive blue eye of the female Persian, are far more captivating than the round thickset shape of the petulant Tscherkassian! and whoever observes the female Lesghaes, is astonished at finding the beautiful statues of the Greek sculptor amongst them! The comeliness of the Tscherkassian *belles* is certainly particularly inviting; they are gay, jocose, wanton, witty, and very loquacious. When young, they sway their husbands with a kind of pride very becoming; but in old age they are insufferably altercatious, and lie the whole day on a bedstead covered with carpet, the only piece of convenience in a miserable hovel, built of bushes or lattice-work, and covered with mud or dung. The original inhabitants had some taste for the arts before they fell into their present barbarism."

The Tscherkassians are a *nomade*, or wandering people. The Abghazs, a people of the Turkish Armenian province, "according to old custom, celebrate the spring equinox with eggs painted of different colours, brewing, eating, drinking

and jollity." This is analogous to the Popish Easter, the celebration of which has even passed into Protestant countries. It is singular that the small-pox is not indigenous either in Iberia or Mingrelia: the natives know nothing of this disorder, but as soon as they quit their own country they are seized with it." The use of *bellis perennis* (daisy) and blind nettles, as food, is supposed to be the preventives which insure them such a desirable immunity. The province of Georgia is supposed to have derived its name from St. George. An oral tradition exists amongst the Georgians, that their ancestors were sent from Spain to work metals, and they derive the word *Iberia* from the Spanish *Emerita* (now Merida) and assert, that "their proper national denomination of *Im-or-Emmeret* has been preserved, as a proof that they emigrated from the Spanish province of that name." Without pretending to decide on the validity of this tradition, we shall only observe, that a similar one prevails in Spain, and some Spanish antiquaries have been most unjustly ridiculed for merely stating such a thing. This is unquestionably a much more respectable testimony than the reports which fix a Welsh colony in North America. Dr. Reineggs derives Iberia from the Arabic *Ibr* (Jew), and the people were called *Jebrats*, Jews.

As we have already extended our remarks and extracts from these curious and interesting volumes, we cannot notice any more of the author's geological or botanical observations, and only recommend them as a worthy and necessary supplement to the Travels of the unfortunate and learned Gmelin. The botanical details are extremely copious and interesting; and the translator has added numerous notes, which discover very extensive reading, good sense, and a respectable knowledge of natural history. To those who interest themselves in the controversy respecting the conversion of the Hindoos to Christianity, these volumes will afford some new and important views of human nature, unalloyed by any prejudice or system whatever. Mr. Wilkinson has furnished the English reader with a book, which will be studied by all those who read to acquire real knowledge and not for fashion or pastime. Two geological plates and a good map illustrate this work.

Fashionable Biography; or Specimens of Public Characters: by a Connoisseur. With a Preface and Notes Pantalogical and Pantalogelastical. By ΡΙΓΔΥΜ ΦΥΝΝΙΔΟΣ. 12mo, pp. 150. Oddy, 1808.

COMPELLED, as a critic is, to labour through many a

ponderous volume, which affords neither amusement nor instruction, he cannot but feel extraordinary pleasure, when called upon to attend a literary feast, provided by the hand of taste, and at which genius and mirth preside. Such pleasure has the perusal of this little book afforded us. It displays much novelty of design, and originality of thought. The author appears to be a sensible good-humoured man, of old fashioned principles, entertaining a just sense of the mungrel manners and fashions of the present day, and of course, placing a *just* value upon them. The avowed object of the book is to ridicule the "Public Characters," which Sir Richard Phillips annually exhibits for the information and benefit of the rising generation. And the happy, though dangerous talent of ridicule, the author certainly possesses in a high degree. His preface contains some shrewd remarks on the art of Book-making in general; and on the art of writing the lives of *Public* Characters in particular. A brief specimen of these we shall produce·

"In order to make us love our country, our country must be lovely!" was the saying of a wise statesman. Now, what can tend to make a Briton so much in love with the land that gave him birth, as the reflection that, in the short space of twelve-months, it produces a greater number of Public Characters than old Plutarch could find at Athens and Rome in a century? In his day, it was thought a mighty matter to have one great man in an age: how would he stare, if he could now rise from the grave and find that Great Britain alone breeds, on an average, not fewer than a dozen per quarter! The ignorant ancients foolishly fancied, that none but warriors, and statesmen, and orators, and legislators, could become public characters; but now—such are the astonishing improvements and discoveries of modern times—a manufacturer of printed cottons, an inventor of cork-screws, an editor of a newspaper, a figurante, and a quack-doctor, stand among the foremost on the rolls of fame.

"The late learned and laborious *Dr. Kippis* was, I believe, among the first who set up the trade of making great men; and in his *Biographia Britannica*, conferred immortal glory on a crowd of worthy and ingenious Dissenting Doctors; who, during their life-time, shunning the vulgar applause of contemporaries, were seldom heard of beyond the walls of their meeting-house*. But,

* See also the Biographical Dictionary edited by *Dr. Aikin* and others, in which you shall find the eminent scholars of Warrington and Hackney characterized almost even to the colour of their coats; while the poor orthodox members of Oxford and Cambridge, may think themselves well off, if they are handed down to future ages, with their names correctly spelt. See also Miller *William Belsham's* Histories (or His-Stories) of the reign

for want of proper machinery, the Doctor's was but a slow and tedious process; and, in all cases, it was necessary that the breath should be out of the body before he would undertake to draw or dissect the character. To *Sir Richard Phillips* mankind is indebted for that wonderful *invention*, by which a public character is made almost as expeditiously as a suit of clothes; and a batch of celebrated men and women turned out of his shop, with little less delay than occurs in preparing and baking the finer sorts of bread. Happy glorious æra! when every man may be "his own physician;" every man "his own lawyer;" and every lady and gentleman, who chuses it, his or her own biographer! Talk of their Solons and Lycurguses, their Catos and their Cæsars, their Portias and Aspasias; for every one such, we can produce them a dozen *Major T*ph*ms*, *D*dl*y B*tes's*, *Doctor Br**'s*, *Mister Pr*tt's*, *Charlotte Sm*th's*, and *Mrs. Th*ckn*ss's*.

De non apparentibus, et non existentibus, eadem est ratio, saith the law. Sir Richard, apprehensive lest a rule of the same kind should extend to Fame's high chancery, and patriotically solicitous for the glory of his native land, has taken care to have as many of his countrymen's names as possible put upon record. His incomparable industry has already filled ten volumes, and he seems resolved, like Tristram Shandy, never to rest from his labours; but (God willing) to fill a thick octavo every year of his life. But, as the wise man of Greece said, πολλα μεταξυ πελει κυλικος και χειλεος ακρου, or, as one of our English philosophers * saith, "Many things happen between the cup and the lip;" and as the inexorable "Serjeant" may arrest some of the greatest *living* "characters" before they are made "public," Sir Richard has a supplemental invention, by means of which he is as sure of the dead as of the living. I allude, of course, to his *Annual Necrology* †, in which those eminent ladies and gentlemen, who drop in the course of the year, are faithfully preserved from oblivion. Thus, persons of the least foresight, if they at all regard their reputation, have only to introduce themselves to this great

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of George the Third, in which, some of *Mr. Pitt's* speeches are laudably compressed into three lines (the Iliad in a nutshell) in order to favour posterity with three or four pages of speech delivered by Mr. Wm. Smith, or some other equally eminent orator. How will that posterity admire the nation, which could produce so great a statesman as Mr. W**thm*n, the linen-draper, is proved to be, in Mr. Belsham's history!

* "Vide *Ray's* Proverbs.

† "Since this was written, a friend has informed me, that in consequence of a great and unforeseen dearth of deaths, which occurred one season in the literary and political world, this publication was some years since dropped; but that a considerable portion of Sir R. P.'s *Monthly Mag.* is devoted to the same praiseworthy purposes.

manufacturer of fame, and they may be pretty certain of being immortalized, either before death or after."

The "Preface" is followed by a satirical address to the Reviewers, his opinion of whom the author indicates by certain *bequests* which he makes to each of them;—but as we come in for our share of his *testamentary* gifts, it does not become us to comment on his discriminative powers.—His *Public Characters* are a Mrs. Fiske, milliner and dress-maker; a Mr. Weston, tailor to the Prince of Wales; and Messrs. Hoby and Humby, boot-makers to his Royal Highness, and whom, no doubt, he knows to be equally entitled to the appellation which he bestows on them all; many of those persons whose names figure in the more consequential work of Sir Richard Phillips.—But on the life of Mrs. Fiske, the author does not content himself with a display of his skill as a biographer, but exhibits his *critical* powers in a very advantageous point of view. Indeed we are so highly delighted with them, that we are resolved to enlist him in our corps nolens volens, whether he will or not.—This Mrs. Fiske it appears, is a *philosophical* milliner and *mantua-maker*—we beg pardon of our fashionable readers—we should have said, *dress-maker*, as mantua-makers have been long banished from the regions of fashion;—but no, we must again correct ourselves, and write, nostro periculo, *undress*-makers; in the same manner, and for the same reason, as we should now write not hair-*dressers*, but hair-*undressers*. In this new character Mrs. Fiske has written a book, ycleped the "*Records of Fashion*," published in Quarto, at the moderate price of fifty shillings per volume. Now any attempt of our own to convey an adequate idea of such a profound and erudite production, must, of necessity, prove abortive; and, indeed, we honestly confess our inability to perform so laborious a task. In justice, therefore, to our readers, as well as in compassion to ourselves, we shall press the author into our service, and request that *his* criticism may be accepted in lieu of *our own*.

"The records are with much propriety "particularly addressed to the female nobility, gentry, and public of Great Britain, *in every part of the world*." Dedications are *quite out*, and therefore Mrs. F—— has an "inscription" to her R. H. the Princess Elizabeth, in which she acknowledges the obligations "her fleeting papers owe to the transcendant goodness of H. R. Highness;" and declares, "that it was impossible to resist the impulse to lay them collectively at her feet." This, with something about "temerity," "gracious condescension," "accustomed lenity," "wild wreath," and "mingled flowers," forms altogether a

charming inscription, as nearly resembling the simplicity of the ancient Greek compositions of that kind, as the difference of language will admit*.

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* I know but one dedication in the English language that can at all compare with Mrs. F—ske's. It comes from the pen of one of the great dramatic writers of the present day: I mean the author of the "Hero of the North." It stands prefixed to a volume of poems, published by him some years ago, under the title of "Legitimate Petrarchal Sonnets." Mr. D. will, I hope, excuse the ardour of admiration, which prompts me to pluck this beautiful flower from its original bed, in order to enliven the humble parterre of my homely notes. It is as follows:

"Dedication, by permission, to her R. H. the Duchess of York;"

"Madam! With no richer birth-right than the benediction of its author, did I protrude this little volume on a world of trial and encounter. *I affectionated its destiny;* but was incapable of protecting it. *Hope shuddered* as I sent it forth, for the parent was unknown, and gathering clouds menaced desolation on the child. Your Royal Highness found the unprotected outcast; (her Royal Highness it seems was out during the storm); you received it with compassion; you graced it with adoption; and now usher it from neglect and obscurity, into the very *noon-tide sunshine of celebrity and distinction!* The feelings which agitate my heart at so vast an obligation, condescend, madam, to *imagine*, for I cannot, dare not, attempt their *expression.* The minstrel may presume on success, if fiction frame his lay; but his hand faulters with conscious imbecility, when truth *sublimes the theme!* Silence is the most faithful interpreter of gratitude; and to that must I confide my sensations, since language resigns the effort, despairing of its powers. With the most *deeply ensoul'd* veneration for your august character, I add, madam, my particular prayer (*to that of human nature in general*) for the preservation of those virtues, which daily dispense blessings to others upon earth, while they store them for yourself in heaven: and shall ever *memorise, prime of intellectual solace*, that condescension, which now permits me to dignify my name, by prefacing it with the title of your Royal Highness's supremely-obliged, ever grateful, and ever devoted, &c. W. D." Of the sonnets themselves, I believe, that though *petrarchal* and *legitimate*, (by which, I presume, was meant that the author was regularly "married to immortal verse,") and although "ushered into the very noontide sunshine of celebrity and distinction," by the duchess of York, they never were much known among the commonalty of readers; by whom, indeed, it is probable, they would never have been sufficiently understood. Mr. D. it is evident, wrote not for the vulgar; he was better repaid by the approbation of his fashionable subscribers; one of whom (a lady of great refinement) assured me, that nothing of equal merit had appeared since the days of *Matilda*,

" Instead of a preface, which is certainly a trite and a vulgar thing, we are next presented with an " Address" to the " delicate refinement of those splendid circles, which, with the highest power of patronage, possess also the most generous inclination to its accordance."

" Mrs. F—— then unbosoms herself in the finest flow of feeling, and attempts to perform a task, to which she declares she is hardly equal. " It is the expression of her unbounded gratitude for favours conferred upon her;—her ardent sensibility of the protection she has received, in her establishment as a milliner and dress-maker, while she has scarcely had the power to evince her desire to merit it!" Sweet pattern of gratitude and sensibility! I always have esteemed mantua-making peculiarly favourable to the cultivation of these virtues. What is meant by her having " scarcely had the power to evince her desire to merit" such favours, I do not exactly understand; unless, as is probably the case, she alludes to some recent fit of the rheumatism, or dislocation of her needle-arm *.

" How delightful must it have been to the young ladies of Kensington and other fashionable seminaries, to hear that it was Mrs. F——'s intention, by forming a theory upon the best principles, *to elevate female fashion into a science!* How charming, to choose the colour of a ribbon by Newton's principles of optics, and to consult Payne Knight's Analytical Enquiry into the principles of taste, for the shape of a stay, or the pattern of a petticoat!

" The English term, fashion, " propitious sound!" is, it seems, borrowed from the French *façon: C'est ma façon de-parler*, says a French *beau esprit*. " Every one (says Mrs. F——) visits the opera, attends the lectures of the Royal Institution, and *subscribes to the novel records*, for it is quite the *fashion*."

" Those vulgar folks, who usually think fashion does little more than regulate caps and gowns, are here clearly shewn their pitiable mistake. " Like the genii of the poets, fashion (we are told) can confer beauty and grandeur, and delight, in an instant; and shedding its all-prevailing influence on the bleakest desert, or the rudest aspect, *cover the one with enchanted palaces and gardens, and crown the other with fruits and flowers.*" This might indeed make the milliners, in some of our remote country towns, stare a little at first; but it is highly convincing and satisfactory.

Laura Maria, and *Della Crusca*. I cannot help adding, that, in my humble opinion, the early promise of Mr. D.'s genius, exhibited in his legitimate sonnets, has been amply fulfilled by his subsequent productions; witness " Love and Folly," with his various other dramatic works, from two acts to five, performing before " brilliant audiences with unbounded applause."

* " An Irish gentleman lately begged a surgeon to attend a friend of his, who, he said, had fallen from his horse, and wounded his *pistol*-arm.

"*The minister of state, and even of the Deity, has his fashion.*" Mrs. F. does not descend to particular instances; but we may all remember that *Pitt* was the *fashion* for almoft twenty years: the fashion of *the Talents* (vulgarly called the *broadbottoms*) soon *went out; church and king* then became the rage, and the *true blue*, at present in vogue, seems much admired, and likely to last.

"Of the evident utility of fashion, Mrs. F. very properly and philosophically observes, that "it creates *a change of property*, productive of much good in a *moral* point of view." How amiable! how disinterested! Thus, we see, all Mrs. F—ske's exertions, as a mantua-maker, are directed to the improvement of the *morals* of the nation. She leaves it to the milliners of Newgate-street and Cranborne-alley, to address themselves to the *pockets* of their customers.

"On the subject of dress-making,, Mrs. F—ske informs us, that there has always been considerable difference of opinion. "Many treatises have been written, but with comparatively little success; since every country, every state of civilization, and even almost every individual in refined societies, have preferred their own opinions or habits, to those of others, *and the choice of accident to that of philosophy.* Paris, London, and some other great cities, have lately, however, proved *honorable exceptions* from this censure." Our wives and daughters may thank their stars that they did not come into the world before Mrs. F—ske, and other luminaries, had appeared in the hemisphere of fashion. If our great grandmothers are (as some philosophers hold) conscious of what is now passing on the stage they have quitted, this reflection alone must prove a sort of purgatory to them, and make them earnestly wish they had never sinned in pink-satin boddices, and demicannon sleeves. If they could once get a peep at the full dressed figures that embellish Mrs. F.'s records; if they were but once to hear her desscriptive accounts of the *Castlereagh* robe or *Monson* mantle, I question, though they were even in elysium, whether they would not feel a most intolerable longing to get back again to London—*Rursus et incipiant in corpora velle reverti**. A morning's lounge in Bond-street, and a Sunday-promenade in Kensington-gardens, would amply compensate the temporary absence of the Elysian fields, with all their gods and goddesses.

"How would it confound the female fashionables of the days of good queen Bess, who, poor souls! knew only the simple division of dress into working-clothes, and Sunday-clothes, if they could be told that a modern *elegante* divides every day into 1. A *morning*-dress; 2. A *promenade*-dress; 3. A *close-carriage*-dress; 4. A *full*-dress; 5. A *ball*-dress. The distinction of a *Sunday*-dress is quite *outré*, and is left to the low-bred vulgarity of those who still continue to make any difference between that day and others.

* *Virg. Æn.* 6. 751.

Instead of the old, exploded, calendar of fasts and feasts, saints and martyrs, a fashionable, modern almanac runs thus:

MONDAY (morning), *Exhibition:* (evening) *Mrs. Jordan* in the *Wonder*, and *Nell Johson.*

TUESDAY (morning), *Mrs. Fiske*'s rooms, and *Phillips*'s sale: (evening) the *Opera: Supper at lady C.'s.*

WEDNESDAY (morning), *Panorama*, and sale at *Christie*'s: (evening) *grand dinner at lord A. B.'s.*

THURSDAY (morning), *Royal Instituton:* (evening) *select party at lady Delphine's.*

FRIDAY (morning), *Calls, Bond-street, Pall-mall,* and the *Park*; (evening) *concert at Catalani*'s or, *ball at the Argyle.*

SATURDAY (morning), *Bond-street, &c.* (evening) *Opera.*

SUNDAY (morning), *Calls*, and *Kensington-gardens*: (evening) *grand dinner chez nous*, and *concert at the marchioness of S——'s.*

"Worked chair-bottoms, Nelson's Festivals, and the Whole Art of Cookery, are dismissed to make room for madame de Stael's last novel *, Boyle's Court Calendar, and the "Records of Fashion," to these are occasionally added, a chemico-galvanic lecture by D**y †, or a serio-comic sermon by S*****y S****‡.

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* "Although I can admire the classical enthusiasm of the extraordinary "*Corinna*," I, for one, by no means wish that our young females should carry their admiration into imitation, and take to dying in public, as the most refined and fashionable mode of leaving the world. If they are as eloquent as Corinna, I have no objection to a few recitations, or a little extemporaneous declamation, at the Royal Institution, or Christie's sale-room: but, although they could die before a crowded and brilliant audience, with *vest-al* decency, and even had Mrs. Fiske to hold up the tails of their gowns, according to the most admired costume, I should still be unable to get the better of my inbred prejudices, and should think with Mrs. Shandy's maid, Susannah, that "the most natural way is to die in bed."

† "This gentleman's lectures at the Royal Institution are particularly adapted to the instruction of the female subscribers. It is, indeed, lamentable to think how deficient the ladies of the last age were in the knowledge of chemical affinities, galvanic phenomena, and the more recondite parts of natural philosophy. To count Rumford, I believe, it is, that we are principally to attribute the present diffusion of the light of science. If Socrates had the praise of having brought philosophy down from heaven to dwell among men, the count has the merit of having led Science from the laboratory into the kitchen, and introduced her to the nymphs of the ladle, genii of the pot!

"With how happy a mixture of science and sensibility hath one of our greatest didactic poets described her new abode—

Lo! where the chimney's sooty tube ascends,
The fair Trochaia from the corner bends!

Her coal-black eyes upturn'd, incessant mark
The eddying smoke, quick flame, and volant spark;
Mark with quick ken where flashing in between,
Her much-lov'd smoke-jack glimmers through the scene;
Mark how his various part together tend,
Point to one purpose, in one object end:
The spiral groves in smooth meanders flow,
Drags the long chain, the polished axles glow,
While slowly circumvolves the piece of beef below!
The conscious fire with bickering radiance burns,
Eyes the rich joint, and roasts it as it turns.

Loves of the Triangles, Cant. i, 45, &c.

"The gross errors of our ancestor's cooks, owing to the want of a proper acquaintance with the organization and decomposition of bodies, are too glaring to need particular illustration. We all know the improvements that have taken place of late years, in the boiling of potatoes, since the discoveries of professors *Black* and *Lavoisier*. Only reflect on the superiority which our modern mistresses of families enjoy, in the article of lemon-juice. "*Every one knows,*" (says Monsieur *Fourcroy**,) "that this juice, though very acid, and weighing 1060, according to citizen Guyton, becomes turbid and covered with mould, when it is kept in vessels, assuming a very disagreeable, putrid, and faint taste." If treated by the nitric acid, it yields azotic gas, and is converted into malic and oxalic acids. *This explains* a process described by citizen Dubuison, *Limonadier*, at Paris, for the purification and preservation of lemon-juice. Schule *nearly accomplished* this work, by a process for obtaining the citric acid really insulated. Stahl, indeed, knew, *at the commencement of the century*, that, &c. but these were only *vague notions* before the *discoveries* of the Swedish chemist. Citizen Dizé, an able practitioner of pharmacy at Paris, by repeating with care, and *upon a very large scale*, the process of Schule, *in the large pharmaceutical establishment at the Military School, of which he has the direction* has had an opportunity of making *some important observations* on this preparation. He has assured himself, that, &c. he has succeeded in, &c. He has compared its energy, confirmed the facts announced, by Scheele, and thus rendered its history (the History of Lemon-Juice) more exact." Vol. vii. p. 279.

"Laud we the Gods!"

"This great man (Mr. Fourcroy) is a member of the French emperor's council of state, and his name is inrolled in the legion of honour. But happily politics do not divorce him from che-

* Vide "A general System of Chemical Knowledge, and its application to the Phænomena of Nature and Art, by A. F. Fourcroy. Translated by W. N., F. R. S." pages 5335, with a set of twelve Synoptic Tables, in folio, price 5l. 5s.

mistry: on the contrary, he has been ardently engaged in bringing about an indissoluble union between them.

"Penetrated (as he tells us) with the truths concerning the great advantages and inexhaustible resources which chemistry affords, I have conceived and executed, as well as circumstances would allow, the project of introducing the study of this science into the national scheme of education."

"So that by this time, it is probable, there is not a young gentleman or lady in France of any education, who is not thoroughly acquainted with the history and theory of lemon-juice.

"When we reflect (Monsieur Fourcroy continues) on the benefits which this immense mass of information, diffused over France, must produce on every part of the public economy; when we consider how many truths, either totally unknown or but little known, they will render *familiar* and *domestic*; the mass of errors which they will correct, and of prejudices which they will dispel; we may then form some notion of the great benefits which the French people will receive from these new establishments."

"What "ameliorations" may we not expect in our neighbours' negus and lemonade! Let us be wise and take a hint, though from our enemy; *fas est et ab hoste doceri.* Let a Chemical Catechism be immediately promulgated by royal proclamation, throughout our male and female boarding-schools, with penalties for contumacious ignorance, to be levied by act of parliament; let Monsieur Fourcroy's "System of Chemistry" be adopted without delay, as a text-book at our universities: let there be appointed professors, with proper salaries, in its several branches; so as not to confound the distinct duties of meteorological professors, mineralogical professors, vegetable professors, pharmacological professors, and the like. Then, with Mr. D—y at our head, we may hope, in a few years time, to rival even the Parisians.

"But chemistry, though much, is not all that should be taught. I am pleased to observe, that many of our first-rate fashionable females have, like *Mrs. Malaprop*, in the Rivals, a considerable turn for *hydrostatics.* And the other night, at my lady Betty ——'s ball, I could not but notice the vast improvements that have lately taken place in female education, on overhearing an *elegante* of my acquaintance explaining "hands six round" on philosophical principles, and referring, in support of her reasoning, to the following proposition in *Cavallo's Elements of Experimental Philosophy:*

"Prop. V. *In circular orbits, the central forces are as the diameters directly, and as the squares of the periodical times inversely.*"

‡ This reverend gentleman (who was educated at Eton and Cambridge) became first known to the learned world by an elaborate critique on *Doctor Parr's* wig, which appeared in the first

number of the *Edinburgh Review;* and to which much of the popularity of that valuable work has been attributed. He afterwards reviewed a volume of Sermons by *Dr. Rennell* in the course of which he made many remarks, equally new and profound, on the "amorphous hat," and ambulatory cane of that celebrated divine. From the talents he displayed in these instances, he was soon after chosen one of the lecturers at the Royal Institution, and the ladies unanimously declared, that nothing could be half so charming or instructive, particularly his definitions, which often electrified his fair auditors with rational laughter. Philosophy and fun reflected on each other mutual light. Joseph Miller illustrated Dugald Stuart, and Dugald Stuart illustrated Joseph Miller. The reverend lecturer's practice furnished a most convincing commentary on Horace's text—*Omne tulit punctum, qui miscuit utile dulci:* for he became so celebrated for his drollery, that he soon obtained very valuable church preferment, and a general invitation to the tables of the fashionable world, noble, gentle, and simple. He now wrote sermons instead of lectures; and as he had before happily made a jest of philosophy, he now exerted his talents to bring about a union between drollery and divinity. The low state of pulpit eloquence had indeed been long the subject of his private meditations, and he thought that by a timely reformation of its awkward austerities, and by introducing a more liberal and facetious system of preaching, the church of England might possibly be saved from the dangers which seemed to threaten its existence. With this view, he speedily published two volumes of sermons, in the preface to which, he laments the decay of piety, throughout the land, and ably expatiates on the dulness of pulpit lectures, and the vast ungracefulness of their delivery.

"A clergyman (he observes) clings to his velvet cushion with either hand, keeps his eye rivetted upon his book, speaks of the extacies of joy and fear with a voice and a face which indicate neither, and pinions his body and soul into the same attitude of limb and thought. If, by mischance, his hand slip from its orthodox gripe of the velvet, he draws it back as from liquid brimstone, or the caustic iron of the law, and atones for this indecorum, by fresh inflexibility and more rigorous sameness." pp. 19, 20. And he then feelingly asks, "From what possible perversion of common-sense are we all to look like *field preachers in Zembla, holy lumps of ice, numbed into quiescence, and stagnation and mumbling?*"

"One of the old, but moderate, reformers, said, in answer to a puritan who wished to pull down all church organs, that if Satan used music as a temptation to sin, he saw no good reason why it should not be exerted as a persuasive to piety; and Mr. S— seems to thing, that while merry Andrews are allowed to raise crowds *outside* of the church, it would be good policy to licence some, to draw congregations *within*. Certainly the *reverend Rowland Hill's* practice in this way is very encouraging. Nobody can conscien-

tiously accuse him of being a "lump of ice, numbed into quiescence and stagnation and mumbling."

"If the reverend Mr. S— should ever attain to the dignity of the mitre, the only danger to be apprehended is, that the bench of bishops should die a-laughing. Their places indeed might soon be filled up, without much difficulty; but it would, I am persuaded, give a serious shock to our ecclesiastical establishment.

"Mr. S— has lately, I hear, turned his attention to civil, as well as ecclesiastical affairs, and has been making himself master of the abstruse learning of *Irish* exports and imports, in order to revise and correct the letters which his friend *Peter Plymley, Esq.* has written to his brother the reverend A. P. on the subject of the catholic question. The emendations and additions of Mr. S.'s pen are immediately manifest. I soon recognised his hand in the "*cretaceous countenance*" of the "Surveyor of the Meltings," as well as in the "*nummary* gentlemen" (*excisemen*), "*Milesian* butter," (*Irish* butter), and several other instances of that *curiosa felicitas* of expression, for which he and Horace are so famous. His character of *Doctor Duigenan*, though not long, is remarkable for its discrimination, and his account of the *buttered guns* of the Catholic rebels affords much valuable information. Upon the whole, these letters are well calculated to shew that, in times of peril and alarm, politics may be no less diverting than divinity; and though rebellion is a bloody, disagreeable, sort of thing enough, at Dublin or Scullaboghee, it may afford matter for many a good joke at London and Edinburgh, without injury to the lives or limbs, of any of his majesty's liege subjects; for a jest, we all know, "breaks no bones." To be "merry and wise" is a good thing; but if we can't be both, is that a reason why we should be neither? It is no trifling talent, to add (as one of Shakespeares merry fools* expresses it) "to the world's diversion and the increase of laughter."

The Author here treads on tender ground. He may be assured that the diverting preacher, whom he treats with so little ceremony, is, though not a poet, one of the irritable genus. But, we apprehend, he labours under a mistake respecting his sermons, which have certainly one merit, for, like their author, they stand without a parallel in the theological world. They were published, we believe, before the gentleman was appointed to the important office of moral lecturer to the frequenters of the Royal Seminary for the instruction of philosophical-babies, of both sexes, and of all ages, in the fashionable world. And, we suspect, that the *clever* preface to those smart little volumes, in which the ingenious author first disclosed to the public his interesting discovery of the total unfitness of scriptural language for

* *Alls Well that Ends Well*, Act ii. sc. 4.

pulpit discourses, operated full as much as his *elegant* sermon in favour of Catholic *Emancipation*, on the noble mind of his chaste and virtuous patroness, when she presented him to a valuable living, which, however, he deems a very inadequate reward for the deprivation of the delights of *popular preaching* and *fashionable audiences*.

We must here be serious for a moment; and earnestly call on our "spiritual pastors and masters," on the bishops of the established church, to correct one gross and scandalous abuse of the spiritual office. We allude to the disgraceful practice, too prevalent at the present time, of converting clergymen into speculators and adventurers:—seeking to gain a *fortune*, by becoming popular preachers, by exhibiting their talents, and their *graces*, at fashionable chapels in the metropolis, using the same arts and artifices as performers at a theatre. These chapels, instituted and established, as most of them are, are excrescences which ought to be either removed, or subjected to episcopal jurisdiction, superintendance, and authority. If any clergymen know so little of their duty, of the nature of their sacred office, and of the true discipline of the church of Christ, it is the peculiar province of their superiors to correct their ignorance, and to put them in the right way. This is not the time for bishops to sleep on the bench. Let not the shepherd sleep when the wolf is about the fold. Woe be to the minister who, at such an awful period as the present, shall place the mitre on the head of any man who is not, in every respect, fully qualified to wear it; and woe be to the prelate who shall, from indolence, timidity, a *compromising* spirit, or from any other earthly motive, neglect to acquire a due knowledge of the important duties of his high functions, or refrain from a vigilant, conscientious, and active discharge of them.—Hoping that our *fashionable* readers will pardon this digression, we must return to the more interesting and important subject of Mrs. Fiskes's Records.

"Let not Miss Hannah M****† imagine, from the title, that

† This lady, in her "Strictures on the Modern System of Female Education," published some years ago, deprecated the *light reading*, to which many young ladies are unhappily addicted, and strenuously recommended a course of logic, and the study of the best authors in the art of ratiocination. It has certainly too long been the opprobrium of female education, that, while the lowest keeper of wild beasts boasts of his "half-reasoning elephant," one of our most sensible poets should have left it on re-

the Records of Fashion are light reading; on the contrary, nothing can tend to give our posterity so high a notion of the uncommon accomplishments of a fashionable female of the present day, as the happy union which Mrs. F.'s work exhibits, of historical knowledge and classical learning, with millinary and mantua-making. It is evident what infinite pains she must have taken to digest Rollin's Universal History, together with the Greek and Roman poets, orators, and philosophers. Such a mass of classical erudition has, perhaps, seldom been displayed since the days of Grævius and Gronovius. Read her description of the *Tiara*, as follows:

"This beautiful part of dress, at present in such general use, is itself of very ancient origin, and has employed the pens of *poets*, *ecclesiastics*, and *historians*.

"It was a state ornament; and in the time of *Zenophon*, accompanied by a diadem, with the figure of a half-moon in embroidery. It was worn by the Persians and Chaldeans, and was similar to Ulysses's cap. When used by ecclesiastics, it fell over the

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cord that "most women have no character at all." The great benefit which the cultivation of their reasoning powers affords to the sex, was strikingly exemplified in the celebrated mistress of Sir Hudibras, knight, who in her answer to his "Heroical Epistle," hath proved with great subtilty of argument, that woman is, by the laws of nature, superior to man*. Some of our own sex, it must be confessed, have tacitly acknowledged this superiority, by shewing their aversion and dread of a logical wife, conscious, no doubt, that in every contest of reason they should stand a chance of being beaten. Thus, Duke John the Fifth of Arragon, when Isabel of Scotland was objected to, for his son's wife, as being too illiterate, answered, that "by the body of St. Nicholas, a woman is quite wise enough, who can distinguish her husband's shirt from his doublet." And even the great Milton objected to females being taught any foreign language, saying that "their own *tongue* was enough." But these were the prejudices of a demi-barbarous age; and now, thanks to fashion and Mrs. F—ske, even a lady's waiting-maid may gain a very pretty knowledge of the Greek and Latin classics, to say nothing of French and Hindostanee, from the study of her mistress's cast off robes, wigs, caps and aprons..

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* "Tho' women first were made for men,
Yet men were made for them agen:
For when (outwitted by his wife)
Man first turn'd tenant but for life,
If woman had not intervened,
How soon had mankind had an end!"

The whole epistle is well worthy the perusal of ladies, who wish to understand the dignity of their sex.

cheeks, and was tied under the chin*; sometimes it was called the Phyrgian cap; it was adopted by the kings of Parthia.

"In some instances, the Tiara, as well as the long Persian garment, is attributed to the disguise of Semiramis, queen of Babylon, when she represented Ninus. The story of this great princess is sufficiently known." She was first married (Mrs. F. informs us) to an officer in the court of Ninus, but afterwards became the wife of the prince himself; and on the death of her second husband, was left at the head of the government. The names or characters of the gentlemen who composed her ministry, Mrs. F. has not told us; but declares, that as a queen, "she proved herself as great as before she had been attractive. She re-built Babylon, its walls, aqueducts, and bridge over the Euphrates, *so much famed*; and after resigning the throne to her son, died, and *became immortal.*" "How," (exclaims Mrs. F—ske, in a fine fervour of historical enthusiasm,) "how is this ornament ennobled!"

"How glorious a consideration! (let me be permitted to add) that a lady of the year of our Lord 1808, residing in Park-lane or Portman-square, London, is thus enabled to wear, at the Argyle Rooms, the self same sort of cap, which was worn by the queen of Babylon, 250 years before the Christian æra! What charming handmaids of Fashion are history and chronology! Mrs. F—tzh—t, in a *Semiramis*, must, I should suppose, look very powerful and attractive; and masquerading at Br*ght*n is, perhaps, not less agreeable than at Babylon. Nor will she envy her predecessor the re-building of that ancient city, "its walls, aqueducts, and bridge over the Euphrates, so much famed, while she enjoys the privilege of superintending the improvements at the Pavilion. Whether Mrs. F. when she dies, will "become immortal" must be left to some future continuator of the "Universal History."

"On the subject of the *Shawl*, Mrs. F—ske refers us to Chambers's *Encyclopedia*. "The Robe and Mantle, deriving their various forms from all that is great and respectable, will, we are informed, constantly occupy a space so large, hereafter, as to exclude all discussion," in her first number. "In them nevertheless," she observes, "the Roman Toga and Mantle, which covered the heroes of Greece, are united," but, she adds, "Let us hasten to a subject more replete with incident and with interest—the *Glove.*"

"In the *Hebrew*, Mrs F—ske says, the word sometimes rendered *glove*, properly signifies *shoe*; so that the *fashionables* and *élégantes*, in the days of Jereboam, probably had the coverings of their hands and feet made to match, uniformity being then, perhaps, more in vogue than variety.—Mrs. F. next refers her fair readers to *Homer*, "the great father of Grecian poetry;" to

* Hence probably, the term *capuchin*, from *cap under chin, per crasin et elisionem, cap-u'-chin.*

Zenophon, "the historian of the same country;" to *Varro*, "the Roman Miscellanist;" to *Musonius*, "a philosopher at the commencement of the Christian æra;" and to *Pliny*, "the celebrated Roman epistolary writer, whom Mr. Melmoth, *of Bath*, has so exquisitely naturalized in our language."

"Mrs. F. then passes a well merited encomium on the Reformation, which removed that canon of "the Ecclesiastical Council of Aix, by which it was ordained that the gloves of monks and nuns should be only of sheep-skin."

"Having thus run through ancient and modern history, we come next to the lord mayor of London, on whose election, the ceremony of throwing the glove formerly took place. This was considered as a sort of challenge to the court of aldermen and common-council, as much as to say, "shew me a lord mayor, more wise and valiant if you can." Those who have witnessed the succession with which the city hath of late years been blest, must lament that so appropriate a ceremony should have been laid aside. I trust that, among the many wise and wholesome reformations in church and state, which Sir R—— P——, knight, meditates, he will not omit the restoration of so sensible a custom.

"Of the uses to which the glove has been applied," Mrs. F. observes, "there is no end: it is the signal which Cupid, wily urchin, contrives to detach from fair arms, as a medium for compliment, the language of love, to some attendant knight. *Happy hero!* who is thus enabled to sigh forth, *in the posture of tender inclination*—Madam, your ladyship's glove!"

"Thus Shakespeare too, makes Romeo, on seeing Juliet in the garden by moonlight, leaning on her hand, exclaim,

"O! that I were the *glove* * upon that hand
That I might touch that cheek."

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* Although Mrs. F—ske does not set up for a professed commentator on Shakespeare, she has evidently no common talents and acquirements for the undertaking; and I have no doubt would give a satisfactory explanation of the following passage, the difficulty of which has never been thoroughly cleared up either by Judge Blackstone, Bishop Warburton, Doctor Johnson, or even his Worship of the Police-office, Queen-square. It occurs in the *Taming of the Shrew*, where Petruchio, finding fault with the fashion of his wife Catherine's cap, which was just brought home from the *haberdasher's*, (dress-makers were, in those dark ages, utterly unknown!) observes, that—

——"it is a paltry cap,
A *custard-coffin*, a bauble, a *silken pie*."
Act. iv. sc. 3.

How often have we occasion to lament, that our ancestors have left behind them no "Records of Fashion," with "figures drawn from nature, and finely coloured from the real dress," together with "literary, graphical, technical, and historical illustrations!"

"The *fan*," we are informed, "if not of equal antiquity, or variety of usage," has been honoured by our best poets. "Thus *Gay*—but for the quotation, which though highly beautiful is rather long, I must refer to the Records. Mrs. F. has somehow or other overlooked the "Theory of Fanning," for which mankind are indebted to that excellent modern philosopher, *Addison*.

"Mrs. F—ske, with great propriety, concludes this part of her labours, by a dissertation on *shoes* and *stockings**. Thus the fashionable belle is anatomically dissected "from *top to toe*."

"The stockings of antiquity were made of cloth sewed; in Scotland † knitting was invented; but in England, last and best, the loom, which confers its silken elegance upon limbs formed to give the minuet all its grace, or to thrid the mazy dance."

On the Roman *sandals*, Mrs. F—ske quotes a comedy of *Terence*, who, she informs the ladies, was "the *Colman* ‡ of Rome; and then adds a passage from Lycidas, in which *Milton* tells us, that "the morn went out with *sandals grey*." "The rapt, the enthusiastic *Collins*," Mrs. F. informs us, "has sweetly orna-

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A portrait of the "custard-coffin cap" would have been invaluable. Through fatal neglect, its shape and colour are now buried in oblivion; and (as *Gremio* told *Curtis*) we must now "return unexperienced to our graves!"

* Mrs. F. has forgotten to notice the institution of the *Bas Bleu*, or *Blue Stocking* Club, which flourished during the early period of his present majesty's reign, and at whose weekly meetings tea and coffee, poetry, philosophy, French rolls, muffins, and metaphysics, were regularly served round. The name is now out of fashion; but the substance (i. e. the tea, coffee, muffins, &c.) is, I believe, retained in our modern converzationis. Mrs. F—ske may easily get the "Transactions" of these societies from *Mrs. Piozzi* or *Mrs. Hannah More*.

† It is remarked by several intelligent modern travellers, that the females of Scotland, as well as of the principality of Wales, are generally seen on the road, knitting their stockings and walking bare-foot. Might not this fact, when properly authenticated, have put an end to the dangerous dispute between Sir Archy Mac Sarcasm and Sir Callaghan O'Brallaghan, relative to the comparative antiquity of their races? Can there be a doubt but that this method of *wearing stockings* is of *Irish* origin?

‡ In confirmation of this judicious remark, see Mr. Colman's *Doctor Panglos*, *Dennis Brulgruddery*, *Tony Lump*, *Loony Mac Twolter*, in short, any or all of his characters, so exactly in the style of Terence. We are also informed by Mrs. F—ske, that Aristophanes was "the *Reynolds* of Greece." Plato said, that the Graces had built their temple in the soul of Aristophanes; but one of the Greek Scholiasts, I remember, calls him *scurra pessimus*: which of these descriptions comes nearest to the character of the author of the "*Blind Bargain*," I leave to the diurnal critics to determine.

mented this appendage of female beauty (the shoe) in one of his personifications of the passions," where, after talking over the undress of melancholy, he says, that chearfulness wore *buskins gemm'd with morning dew.*" This ornament, however, would appear very *outré* in a lady of the present day, who, of course, never thinks of rising till her coachman has dined. Collins's nymph, indeed, seems to have been but a vulgarish sort of a person, though she wore sandals, for he represents her of as a most unfashionable "healthy hue," with a bow at her back, and a voice (heavens defend us!) that made "the dale and thicket ring!"—What a wretched destitution of public places of amusement, and even of select private parties, there must have been, to induce any lady to go a singing in the woods. How thankful ought we to be for the *Opera* * and the *Argyles* † !

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* How long this blessing may be preserved to us, who shall venture to say? I think, I never remember the fashionable world in such disorder and dismay, as during those weeks of agonizing solicitude, in which the cause of the Opera-house was pending before the Lord Chancellor. Not Miss Julia Br*mh**d herself could hang upon the accents of his voice, with more excellent trepidation than did the duchess of A——, the countess of B——, my lady C——, ,' and a long list of fashionable *et ceteras*," as the editor of the Post saith: in short, the whole alphabet of Boyle's Register from A, B, C, down to W, X, Y, Z, were in a state little short of purgatory; and it is well known in the best-informed circles, that a lady of high ton (delicacy forbids the mention of names) was found one morning hanging at the bed-post, in her lord's garter (he was a knight of that "august order"), and after being cut down and restored to her family and a select party of 500 of her friends, declared that she had been induced to commit the rash act, in consequence of the harsh, unmusical, language of the Chancellor, who she dreaded, might be appointed acting manager in the room of Mr. D'Egville; and what could be expected from *un tel Bête*, after his having publicly declared, that "he would not give five shillings to hear Angelica Catalani throughout the year!!!"

† This excellent institution is formed upon an entire new plan. It is not an opera; it is not a play-house; it is not an assembly; it is not a concert, a ball, or a card-party; it is not a masquerade. What it really is, none can pretend to tell but those who have frequented it, and they wisely keep it a secret, fearing lest it may fall into disrepute from the vulgarity of rival imitations. *Si fas audita loqui*, it is, by the indefatigable exertions of the manager, totally freed from any base intermixture of common diversion or amusement. It is a refined extract of various pleasures, which, by being deprived of their original pungency, may be swallowed, without exciting those wry faces which so commonly accompany the plays of Shakespeare or Colman's farces to the utter discomposure of beauty and gentility. Lord Chesterfield, if now alive,

"The *garter*, though out of sight, is not out of mind, and therefore receives, from Mrs. F. honourable mention; not forgetting, of course, "the foundation of an order of knights, the most august in any age or country*." I confess that, in this one part of her work, I was somewhat disappointed at not receiving that full and explicit information, as to the origin and antiquity of garters, which I had anxiously expected from Mrs. F.'s historical researches. There is, if I mistake not, the best reason to believe that the ladies of Rome and Athens were ignorant of the use of this important article of dress; indeed, I do not recollect, that, in either language, a name for it is to be found. And as *Gibbon* makes no mention of it, in his "History of the Decline and Fall of the Roman Empire," it is probable that this ingenious invention was posterior to the irruption of the northern barbarians. I have consulted Blair's Chronological Tables, but without succes. I hope Mrs. F. will devote some future volume to so interesting an inquiry.

"Mrs. F—ske, with great modesty, proceeds to hint at certain discoveries of her own. Among these, the *Beguine* mantle, cap, and veil, seem conspicuous, "forming altogether *one piece*, and presenting that agreeable contour, the favourite object of *elevated minds*."

"The application of the term Beguine," says Mrs. F—ske, "may be *easily seen*: it is *well known* they were societies of young females, originating in Flanders, in 1226. Clement V. dissolved them for a *heresy* against the catholic church †.

"Next comes "the *Buenes Ayres* court-dress, named from that valuable acquisition to British policy and valour, on the shores of

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would receive as much pleasure as a well-bred gentleman should be capable of, at finding an institution *pour passer le temps*, so well calculated to put his refined precepts into practice, and to banish the vulgar, unmannerly emotions of joy and sympathy.

* "Should Sir R—— P——, knight, become, as appears likely, a member of this "august" order, what a rich treat of biography may we not expect! *A-propos*, is not Sir Richard already a member of the "worshipful company of stationers?" Why does he let so fine a field lie fallow? Surely a quarto, or an octavo or two, at least, filled with such *public characters*, would be read with avidity by all ranks. Let him take pattern from Mr. *Highmore*, who hath favoured his friends and the public with a quarto "History of the Artillery Company."

† "It was not without considerable political discrimination, that Mrs. F. delayed her historical explanation of this dress, till the "Talents" were removed from the Cabinet. She might else have been suspected by the marchioness of B———n of an intention to revive the *heresy*, and my *lord Grenville*, like Clement the Fifth, might have determined to dissolve it, by bringing in "A Bill for the Prevention and suppression of Beguine Mantles, Caps, and Veils,"

South America." It must sadly have grieved Mrs. F—ske to find that the acquisition to our valour and policy, which she had thus destined to immortality, should have been so untimely snatched from our hands!

"In preparing to exhibit a general view of female costume, as it exists in every part of the world," Mrs. F—ske "deemed it expedient to consult those fair * travellers, who have obliged the world with an account of their journeyings."

"Unhappily, in some cases, "expectation has been principally disappointed;" and "Mrs. *Thrale-Piozzi*, *her* who had revelled in the instruction of *Johnson* (*that minute critic of female dress*, as well as great instructor of his age)" gives, it seems, no other information than that "the plait round the bodkin of the Piedmontese, with little variation, formed the head-dress of Italy and Germany!" This is certainly very provoking! That a lady of eminent talents (and who had "revelled in the instruction of the great insructor of his age") should make the grand tour of Europe, and notice nothing "but the plait round the bodkin!"

"This disappointment, however, is amply compensated by other fair writers, who, as Mrs. F—ske remarks, "treat with opposite warmth on *every* mode and form of *every* article of dress, in *every* variety of situation."

"Confined as I am within certain limits, it would be a vain attempt in me to follow these fair ladies throughout their travels. It may, however, be useful to milliners and mantua-makers in the country, to be informed, that the Records contain an accurate account of the costumes of St. Petersburgh, Tartary, Constantinople, Athens, Wallachia †, Lapland, Iceland, Greenland ‡, Buenos Ayres, China, and Japan.

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* "Why exclude the other sex? What travels were ever published more worthy of a female pen, or female perusal, than the "ryghte merrie and conceitede" Tours of a certain celebrated "*Knight Errant*?"

† "For much of this information Mrs. F. acknowledges herself indebted to the present Margravine of A———, whom she characterises as "a rigid observer," and "severe scrutinizer of female costume." Her descriptions of the dresses worn by the lady of the Governor of *Karasbazar*, in Tartarian Russia, and by the sister of the prime minister of the Khan of Tartary, are uncommonly interesting. The latter lady, particularly, was so learned a woman of fashion, that the Margravine declares, "the finest laces did not surprize her!" In the isle of *Naxos*, where, Mrs. F—ske says, "the fountain still exists, beside which Ariadne wept the flight of her lover, and where Bacchus found her, the fair pilgrim (i. e. the Margravine of A———) beheld a *Naxiote*, maiden in her festive dress, which she has described, though with *less enthusiasm* than would satisfy the ardent admirers of Grecian antiquity: A short chemise, reaching *to her knees* served as a *petticoat*." (For the remainder let the reader consult the Mar-

" The peculiar beauties of Mrs. F—ske's style, by which her vast stores of knowledge and learning are displayed to such advantage, every reader of taste must already have felt and acknowledged. I cannot, however, resist the temptation of presenting

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gravine's " *Travels.*" May not this Naxiote chemise be the prototype of our *London Invisible Petticoat?* At *Athens*, " the very name of which," saith our learned mantua-maker, " inspires respect and delight," her ladyship saw *a species of stay*, " that she had no idea of!" Happy am I to add, that Mrs. F. " has sufficiently availed herself of its various elegance, in the stays of her establishment." The Margravine, though the immediate object of her researches was dress, did not, it appears, disdain to collect information relative to the political constitutions of the states she visited; witness her remarks on Turkey: " The Turks," she observes, " in their conduct towards the Fair Sex, are *an example to all other nations.* A Turk has his head cut off, his papers are examined, every thing he has in his house seized; but his wife is provided for,—*her jewels are left her.*"

‡ " The Copenhagen expedition having sailed, Mrs. F—ske immediately proceeded to direct her attention to that quarter; " the mind," as she observes, " being naturally impressed with our national fortunes, however employed, is unconsciously led to any prominent scene in which they are involved. On the present occasion, therefore, the eye turns to the *north*, and while affected by the most anxious solicitude for the result of our martial exertions, curiosity is alive to form acquaintance with the costume of *Sweden.*" (The Ministers, it should seem, had not then apprized Mrs. F—ske of the exact destination of the expedition.) Who can forbear sympathizing with the fair author, when she declares that " with this impression, the Recorder of Fashion has turned over several volumes, *whose rugged relations would freeze the ear finely tuned to the harmony of modern civilization!*" " with what additional force," she adds, " must the energies of that heroism be exerted, whose laurel-wreath will crown a favoured fair; nor will it weaken the natural firmness of that step, the occasion of which will direct the course of thousands of agile nymphs, bedecked with all the trophies of the day, through the sprightly dance, to suffer the pleasing contemplation. The *ribbons* of one glorious day twined around the brows of love, may have some weight in the creation of another." (*Quære*, Another ribbon or another hero?) " Who that has suffered even the poignant pangs of parting, will not, at some pleasing interval, look forward to a Stralsund bonnet, Zealandian ornament?"

" How close and striking the connection between millinery and heroism! And how must it have fired the bosoms of a *Cathcart* and a *Gambier*, to reflect that, if success crowned their efforts, they would not only receive the thanks of the Parliament, but likewise be handed down to posterity by Mrs. F—ske in a Stralsund bonnet or Copenhagen cap!

them with a few additional extracts, which seem to me to carry the *je-ne-scais-quoi* of grace and elegance, as far as our Gothic tongue will allow.

"Read her description of a *veil*:

"To the various conformations of the wreath that so fitly adorns the fairest brows, it must not be omitted to add the *veil*, transparent investiture of blushing innocence, vying with the Parian marble around which it entwines its mazy folds, or floating on the gentle breeze of summer, to half disclose a whiteness superior to its own."

"Of *Genius*, she remarks,

"Like its native immortality, it abandons all distinctions, and soars into the air, or penetrates the deep, skims the surface of the lake (the lakes of Cumberland, probably) or traces man over the whole of the variegated globe!"

"On the subject of *wigs*, she observes,

"In many ancient paintings, Nature, the great mother of true genius, is made to perform this task with the hair. Sweetly dishevelled, it seems to wind round the form, *like a breathing radiance*; or waving wanton ringlets to represent the loving ivy, sporting round its parent tree."

"But what I am, perhaps, inclined to admire the most, is the exquisite periphrasis, by which she describes a fashionable lady's hands and feet; a subject, certainly, of great delicacy. It is in her Essay on Gloves, of which she observes, that they are "the preservers of that *most happy extremity*, and *attractive appendage* to female beauty, the hand, the medium of the most exalted and interesting feelings of the human heart!"

"It is not every female, who suffers you to take her by this "most happy extremity" that can so happily describe it. Speaking of the modern female shoe, while she candidly acknowledges, that it is deficient in the simple elegance of the Greek and Roman, yet, she adds, "let us not contemn that well-formed guardian of the *foot*, that, while it braces without violating, preserves that *beautiful and interesting extremity*, which moving with agile gracefulness, gives life and spirit to every part of the body. Of the angelic person of *Eve*, it is the chief praise, in the verse of Milton, that

"Grace was in all her *steps*;
In every gesture dignity and love."

"How charming this reflection on the "beautiful and interesting extremities" of the First of Women!"

We dare not, cannot, any farther trespass on our Author's critical domain; but must send our readers themselves to gather its remaining flowers, which, we can tell them, are well worth the trouble of picking. Meantime we request him to accept our hearty thanks for the pleasure which he has afforded us. As to this literary-milliner,—we cannot but compliment the Sages of Bond-street, upon their ac-

quisition of so valuable an instructor; she has certainly supplied *them* with a series of lectures upon almost the only subject which they are able to understand, or competent to appreciate; and if their sense of gratitude bears any proportion to their admiration of themselves, or to their contempt of decency, they will not fail to raise a statue to Mrs. Fiske.

Modern Medicine; containing a brief Exposition of the principal Discoveries and Doctrines that have occasioned the recent Advancement of Medical Philosophy, with Strictures on the present State of Medical Practice, and an Enquiry how far the Principles of the Healing Art may become the Subjects of unprofessional Research. By David Uwins, M. D. Member of the Royal College of Physicians, London, and Author of the Medical Articles in Dr. Gregory's Encyclopædia. pp. 199, 8vo, 6s. boards. Tipper, 1808.

THIS work consists of nine chapters, in the first of which the author has favoured us with a prospectus of the whole.

"To appeal," says he, "from the misconception of the ignorant, and misrepresentation of the inimical, to the good sense and candour of the public, was my principal object in the execution of the present treatise, which is intended to convey such information respecting the science and practice of medicine, as, while it instructs the professional student, shall interest the man of general intelligence; while it endeavours to collect and fashion into one body the various members of which modern medicine is composed, will, at the same time, attempt to mould this mass into such form as not to terrify the uninitiated beholder.

"In fine," continues he, "it is my wish to give such a general view of the medical art, as, not intended solely for the public, shall be open to public inspection; to state the grounds upon which is argued the improved condition of this art, to shew that 'medicine need only be better known to secure the esteem of mankind,' and to draw that line of distinction, which exclusively of artifice, and independently of interest, must ever divide the professional from the popular cultivation of medical philosophy." p. 4.

The execution of this prospectus is commenced in the second chapter, by an historical sketch of what the author chuses to call "the progress of medical discovery,"—in which he begins with the very origin of medicine, and ends with the doctrines of the Edinburgh School. We are afraid however that he has not been able "to mould this mass into such form as not to terrify the uninitiated beholder." Indeed he seems to be a little afraid of this himself.

"Should any unprofessional reader," observes Dr. U. "have ventured thus far, he will, I am apprehensive, be disposed to accuse me of having directly departed from my original proposal of giving an air of popularity to the present work." He therefore "requests such reader's further indulgence of accompanying *him* a little longer on the road, before he gives way to the tedium of travelling, or breaks out into exclamations on the barrenness of the prospects!!" p. 23-4.

Proceeding in his journey then, the author in his third chapter brings forward a disquisition on the question concerning system and experience. "There is and always has been," says he, "a class of men who indiscriminately decry the one, and laud the other—who contemn reasoning and commend empiricism." Our author however is a supporter of reasoning and system.

"And further, with regard to the influence which even a bigotted attachment to system is calculated to possess over the minds of individuals, we shall find it to be less injurious in a practical point of view than might be imagined. While the empirical nurse contumaciously adheres to the practice of torturing your infants, by the fillets, rollers, bandages, and other cruel implements of the nursery, because, and only because, her predecessors in the art and mystery of nursing have done so before her; while the gossiping and empirical pour down their draughts for no weightier reason than that the same medicines have been administered to others in similar situations—the systematic I am persuaded, however painful it might prove to act contrary to his preconceptions, would pay the first attention to the bedside call of nature, reason, and true experience—and even while combating disease under the banners of Brunonianism, would forsake his cause rather than his patient." p. 39.

But while our author supports system, he is not blind to the various causes of error to which it is obnoxious. These causes he includes under four general heads, and applies to them the denominations of Empirical, Hypothetical, Metaphysical, and Physical—each of which he defines and illustrates.

The fourth chapter is employed in canvassing the theory of Dr. Brown. Here we have first a brief exposition of the tenets of this writer—next a criticism on the doctrine of excitement, followed by an account of some of the advantages which Medicine has received from this doctrine—and, lastly, the "*pro* and *con*" of Brunonianism is considered in Apoplexy, Cold, Consumption, Convulsive Affections, and Infantile Ailments. In our turn we shall here try the *pro* and *con* of our author's reasoning in regard to apoplexy.

"That suspension or interruption of the animal functions which constitutes a greater or minor degree of an apoplectic paroxysm,

had so long been attributed to pressure on the brain, either from an inordinate distension of its vessels, from too rapid a circulation through these vessels, or from their rupture and consequent effusion of blood upon the brain; and the notion had been so long prevalent, that depletion in these cases was imperiously called for, and absolutely necessary to recovery, that it supposed no inconsiderable share of independent judgment to question a conclusion, which had such prescriptive authority in its favour. Dr. Brown however fearlessly advanced into the field of controversy, and roundly challenged the legitimacy of the inference upon which the practice referred to had been granted. Apoplexy, in the system of Brown, is a consequence of debility, or, in his phraseology, deficient excitement—to remove this debility, to restore this excitement, are, he contends, the sole views which ought to regulate the treatment of the disorder in question; and on this ground he argues not merely the inutility, but the positive danger of evacuation, which cannot but tend to increase that weakness which it ought to be the physician's object to counteract.

"Now there cannot be a question that the majority of apoplectic attacks suppose this debility for which our author argues—it is equally certain, that the leading principle in practice is to obviate this impeded or diminished energy—it is still further granted, that as well in reference to the particular complaint under notice as to many others, a neglect of preserving this prime object in sight has occasioned much and serious error. But the voice of general laws must not deafen us to the urgent and immediate demands of particular circumstances; and, indeed, such particulars, when regarded in a proper light, do by no means interfere with primary or fundamental principles.

"I am called to the bedside of a patient whose animation is suspended, in consequence of blood flowing with more velocity, or in greater quantity, through the vessels of the head, than is consistent with the maintenance of the healthy state—this deranged condition of the circulation has probably been induced by an insufficient energy in the living power, or by defective excitement; allowing this to be the case, and conceding at the same time to the position, that evacuations of blood tend to debilitate, the urgency of the circumstances demand me to have recourse to this, the only means perhaps of preserving the vital principle from entire extinction. To set about stimulating the system while in the state we are now supposing, would be like throwing impediments to the landing of an army, when the army stood marshalled on our shores." p. 56-7.

We must confess that we have never seen the *pro* and *con* of any question considered in this manner before. "I am called to the bedside of a patient whose animation is suspended, in consequence of blood flowing with more velocity, or in greater quantity, through the vessels of the head, than is consistent with the maintenance of the healthy state." It

may be hard to say what our author means by "suspended animation"—but we should suppose, that under this condition of the system, the blood would scarcely be "flowing with more velocity, or in greater quantity, through the vessels of the head, than is consistent with the maintenance of the healthy state." Neither can we readily understand, how "this deranged condition of the circulation"—this flowing of the blood with more velocity, or in greater quantity, through the vessels of the head, could have "been induced by an insufficient energy in the living power, or by defective excitement." Nay, we have always been accustomed to understand just the very reverse—that defective excitement or insufficient energy diminished the flowing of the blood. "Allowing this to be the case, and conceding at the same time to the position, that evacuations of blood tend to debilitate, the urgency of the circumstances demand *us* to have recourse" to every cordial and invigorating power "as the only means perhaps of preserving the vital principle from entire extinction. To set about" *evacuating* "the system, while in the state we are now supposing, would be like" bleeding an army after it had been exhausted by severe marching and fighting, and large doses of brandy and opium given to keep up its energies and its courage.

We would therefore advise our author to pause a little by the bedside of his patient, in order to consider the *pro* and *con* of his doctrine, before he orders the lancet to be unsheathed. He tells us, indeed, "that the voice of general laws must not deafen us to the urgent and immediate demands of particular circumstances." Be it so.—But in the present case what are these circumstances—or where are the proofs of this "flowing of the blood with more velocity, or in greater quantity, through the vessels of the head?" Is it enough to say, that it "has *probably* been induced by an insufficient energy in the living power, or by defective excitement?" This doctrine may suit those, who hold that apoplexy is occasioned by an accumulation and congestion of the blood in the vessels of the head; but it will never do for our author, who makes the blood flow with more velocity, or in greater quantity, through these vessels, "than is consistent with the maintenance of the healthy state."

We are not more tinctured with Brunonian principles than our author himself. Nay, we perfectly agree with the generality of the objections which he has brought against them. At the same time he has not raised the least doubt in our minds with regard to the doctrine of apoplexy, which these principles support. Let him look into the evidence which

Brunonian philosophy suggests in support of the doctrine, that apoplexy is caused by nervous derangement—next into the evidence of the plethoric doctrine of congestion or accumulation in the vessels of the head, as well as into his own of the increased velocity, &c. of the blood in these said vessels; and then let him decide without prejudice or partiality. And should he not be satisfied with this view of the subject, let him revert to experience, and see how many apoplectics either he himself or any one else has cured, in fact, by bloodletting, or any other part of the antiphlogistic or antiphlethoric practice. We think we can trace the source of our author's stray in this matter to his motto—"Media quodammodo inter diversas sententias." By attempting to amalgamate, as it were, the two doctrines, and the practices resulting from them, he has spoiled them both, and allowed his philosophic spirit to depart for a season. In hopes that it has returned, we shall proceed to accompany him "a little longer on the road," and shall include the fifth, sixth, and seventh chapters, in this stage of our journey, the drift of the whole of which we have at the beginning of the latter.

"It has been my endeavour in the two preceding chapters (the fifth and sixth) to give the reader an insight into the nature and objects of chemistry, to illustrate the great improvements of the moderns in this department of knowledge, and to shew the intimate connection of chemical with physiological science. It now remains for me to state, how far in my opinion chemistry has and may be rendered subservient to the advancement of medicine; and how far its powers have been miscalculated, or its province mistaken, in regulating the administration of remediate agents." p. 135.

This occupies the seventh chapter—to which is added "one or two remarks on that practice which has recently become so prevalent in this country; and which has called forth the encomiums of some, while it has served for the invectives of others—I mean that founded upon the supposition, that almost all the maladies to which the body is incident, have more or less connection either with intestinal impurities and obstructions, or at least with derangement in the digestive organs."

The practice to which our author here alludes is purgation. And it is taking too narrow a view of purgative medicines, he thinks—nay, in his opinion, it is altogether misconceiving the mode of their action to suppose, that they are in all cases directly debilitating. "In common with others," says he, "it has been my fate to witness the sudden and almost total dissipation of diseases, which would on all hands be admitted

to argue much weakness, merely by the administration of cathartics, and that too when they have for a long time refused to yield to stimulant or tonic medicines." (p. 153). On the other side of the question, "in common with others, it has been *our* fate to witness" no such thing "by the administration of cathartics." "*Media quodammodo inter diversas sententias!*"

In our author's opinion, "the operation of purgative medicines is fourfold. They in the first instance serve to discharge extraneous matter from the stomach and intestines, which, if permitted to remain, would prove a source of irritation, as well as mechanical obstruction, to the influence and operation of exciting agents—they, in the second place, augment the secretions from the glands of the intestines—they, thirdly, serve to divest the fluids from other parts of the body—and, fourthly, they communicate an impulse and activity to the frame universally. Hence their respective use in bilious, in hypochondriac and in febrile affections, in diseases originating in or connected with a torpid state of the intestinal glands, in apoplectic menaces or attacks, and lastly, in almost all diseases of debility!!!"

"After this admission, I surely shall not be suspected of party spirit in the few strictures which I deem it incumbent on me to pass, upon the gastric and intestinal rage, both professional and public, of the day." p. 154.

We warmly recommend the serious perusal of these strictures to all who are imbued with this "gastric and intestinal rage," especially to those who are *never easy but when their patients are on the chaise percée*—and if they read with profit, an end will be put to much "gastric and intestinal" destruction.

As to our author himself, while we admire his "strictures" we cannot altogether admire his consistency. We believe most of our readers will be of the same opinion when they have considered his *pros* and *cons* on the present subject. Here again the spirit of his motto has forsaken him. We quote the following passage in illustration, after the high encomiums which we have just seen on "purgative medicines," with their "use in almost all diseases of debility."

"I express myself strongly, from a conviction, that the popular rage for purgative courses requires to be strenuously opposed; and I am rather apprehensive, that the character of some medical works, and the practice of some most respectable and able physicians of the present day, however to a certain extent in themselves proper, are rather calculated to encourage than check that propensity in the public, particularly among persons in the higher

classes of society, to suppose, that their stomach and bowels may be cleared out and cleaned for fresh use, in the same manner as their servants wash their wine glasses. I would rather wish them to be impressed with the notion—a notion, which to say the least, would be much nearer the truth, that every time they take a purge they take a dram. I would at the same time define a dram, not as it appears in the dictionary, "such a quantity of distilled spirit as is usually drank at once," but a something, whether coming from the druggist's shop or the distiller's warehouse, *which excites a part or the whole of the living system into forcible or preternatural action, to be followed by a corresponding degree of debility, and all its train of distressing consequences*—and for the aptitude of my definition I would appeal to the cases of those truly pitiable invalids, one or more of whom you see in almost every travelling company you enter, who with sallow sickly countenances, disordered stomach and bowels, and dejected irritable minds, are crowding to Bath or to Cheltenham, or trying other equally vain expedients, in order to restore that natural tone and salutary action of the viscera, which have fallen irrecoverable victims to irregular habits, erroneous notions of disease, and imprudent recourse to remedies—vain expedients I say—for the relief they are seeking will be temporary—the excitation they procure transient, till at length their punishment and their sufferings will come to resemble those of Sisyphus—as regularly as they roll away the load, as regularly it will return upon them." p. 160.

We come now to the eighth chapter of "Modern Medicine," at the beginning of which we find the following question and answer:—"How far ought the medical learning of the unprofessional to extend? Just far enough to make them 'know how little is to be known'." What a blessing to society if all who ply in the profession had *just* this learning! In the succeeding parts of this chapter we have a discussion on the insufficiency of theory to constitute the practitioner—observations on systems of domestic medicine—objections to these systems—next, a disquisition on the "impossibility of the unprofessional practice of medicine"—and lastly, a statement of a "proper kind and degree of *popular instruction*." In the ninth and last chapter, the author delivers an address to the general reader and the medical student, which we shall leave them to discuss at their leisure.

Thus we have accompanied our author through the whole of his journey; and we scarcely think, that he can justly complain either that we have "*given* way to the tedium of travelling, or broken out into exclamations on the barrenness of the prospects." He has given us reason indeed to differ with him a little by the way; but upon the whole, we have found him rather a pleasant and an instructive compa-

nion. We cannot say, however, that he has brought us through a country very rich or fertile. We have seen "a brief exposition of the principal discoveries and doctrines" of modern science, but little of "the recent advancement of medical philosophy." What do we know of physiology? Are not most of the questions in that science "still *sub judice?*" What do we know of pathology—of the proximate cause of disease? "How far does the new chemistry apply to medicine?"—Or how far has it improved the healing art? Little or nothing at all, as the seventh chapter of "Modern Medicine" sufficiently testifies. How far does the chief merit of this work extend? "Just far enough to make *us*" "know how little is *really* known."

How valuable in society is the physician aware of this fact, who has made a regular study of his profession—who has traced it in its progress, and marked its imperfections—who can distinguish between what is known and what is not known—between the use and abuse of system—between a rash and vulgar empiricism, and a true and solid experience—who approaches the bedside of his patient, imbued with the spirit of a "true and genuine philosophy"—ready to investigate the causes of his patient's disorder—to pry into their effects, and to adopt the measures that are best calculated to remove these effects—"to pour oil into the wounds of the mind," "as well as to prescribe for the maladies of the body"—in short, to bring every physical and moral aid to the rescue and safety of his patient! Does this description apply to the author of "Modern Medicine?" This question we hesitate not to answer generally in the affirmative. We speak from the work itself—for with all its imperfections, whether in doctrine or composition, it sufficiently evinces, that he has studied his profession in good earnest—and that he will not "pour down *his* draughts for no weightier reason, than that the same medicines have been administered to others in similar situations"—nor fail to "pay the first attention to the bedside call of nature, reason, and true experience."

Turton's *General System of Nature.*

[Concluded from p. 142.]

THE 5th and 6th volumes embrace the Vegetable Kingdom. They contain about 1900 pages, near 2000 different genera, and perhaps above 30,000 species of plants. The vast variety of modern publications on botany rendered the author's task in this department much easier, as nearly all of

them are adapted to the system of Linnè, consequently Dr. T. had only to exercise his patient industry, to make his work the most complete botanical treatise hitherto published. He has, however, evinced his usual acuteness and discrimination in selecting only the most correct descriptions from the accurate Sowerby, Smith, and other English as well as foreign botanists. Every species found in this country is also marked with an asterisk, which renders the work still more useful to the mere English botanist. We could have wished, indeed, that the translator had added something of the *uses* of each species, as far as known; whether appropriated to medicine, to food for man or brute, or whether yielding timber for domestic and commercial purposes, or merely as ornamental plants. This useful and agreeable addition might have been made, without very materially increasing the size of those already ponderous volumes. Dr. T. should have remembered, that he was producing a work which would constitute the whole library of Natural History of a great number of his readers, and that consequently a very brief notice of the known uses of each article described, would have rendered his volumes more useful than any thing of the kind hitherto attempted. This addition would also have tempted many persons to a more profound study of the natural sciences, as they would have been so much more interesting at the commencement, the only possible time which students of natural history can be disgusted or intimidated with their difficulty. It is true, to those who are well acquainted with the philosophy of Botany, and are perfect masters of the system of classification, such notices would be less valuble, especially as *eight* well executed plates illustrate the classes; but those who know plants rather by their uses than their botanical characters, must study the system before they can ascertain the Linnean names. Perhaps, howsver, the ability and industry which Dr. T. has manifested in doing so much, induces us to wish that he had done more.

The seventh and last volume contains a general view of the Mineral Kingdom. It would be great injustice to Dr. T. to call this volume a translation; it is in fact almost entirely original, as far as such works can now be considered original. He first gives a skeleton of the systems of Bromel, in 1730; Linnè, in 1736—48—68; Waller, 1747—72; Woltersdorf, 1748; Cartheuser, 1755; Just, 1757; Cronstedt, 1758; Vogel, 1762—76; Veltheim, 1781; Bergman, 1782; Kirwan, 1794; Werner, 1789; Schmeisser, 1795; Babington, 1796; and finally that of Gmelin, which

Dr. T. has adopted as the Linnean. We are surprized that the Dr. did not change the title of the very first order of this system, which is now known to be erroneous. There neither could be difficulty nor impropriety in substituting the term *Magnesian* for *Talcose*, as it is long since ascertained, that there is no peculiar earth of talc, but that there is of magnesia. Besides, what mineralogist or what chemist will not be shocked at the name of the second species, *talcum fullonum*? who would think that this substance was now almost universally known to be *alumina*, or fuller's earth? Neither its external nor internal characters have any analogy to talc; it contains no magnesia, and is very rarely found in lamellar or schistous masses, which would warrant any exterior resemblance to talcose minerals. Such antiquated errors could certainly have been easily avoided, had Dr. T. thought proper; and what reason he could have for retaining them we are at a loss to conjecture. We find, however, that alumina, or fuller's earth, is also placed, with more propriety indeed, in the argillaceous order, genus *Argilla*, species *fullonica*; its position under the genus *talcum* we apprehend is only an error of the press, or simple mistake, such as *vitriolum magnesii* for *vitriolum cobalti*, (p. 223) and some others, which are so obvious as not to be very injurious. In justice to the ingenious author, we shall extract his description of a new species (the meteoric stone), as a specimen of his system of mineralogy, in which the brevity and perspicuity of the Linnean method must be obvious to the commonest observer.

"*Ferrum Meteoricum.* Amorphous, of a granular texture, outwardly covered with a black scoriaceous crust, internally ashy-grey mixed with minute shining particles, falling from the atmosphere. *Philosoph. Trans.* 1802, *part* 1, *p.* 174—83. *Thom. Chem.* 3. *p.* 416. METEORIC IRON. Sowerby Brit. Min. 2. t. 101.

"Found at *Wold Cottage* in *Yorkshire*, in *Scotland*, various parts of the Continent, and in *America* and *Siberia*, where they have been deposited by the bursting of meteors: at first, when they fell from the atmosphere, they are said to be hot, and their descent to be accompanied with a loud explosion and hissing noise; they are found of various magnitudes, from a few ounces to several tons in weight; the outer surface is rough and indented, and covered with a thin black crust, as if it were burnt; internally they are of a fine granular texture, which may be easily crumbled to pieces with the nail, of an ash-grey colour, intermixed with small shining yellow particles, and discovering an earthy smell; they are slightly magnetic, and sometimes exhibit fine veins of iron; specific gravity from 3,352 to 4,281; a piece of the Yorkshire stone contained in 150 parts, silex 75, magnesia 37, oxyde of iron 48, oxyde of

nickel 2, leaving an excess of 12 from the absorption of oxygene during the process of analyzation. *Howard.*"

From the Life of the great Swedish naturalist we shall extract Dr. T.'s concluding remarks, as deserving of attention.

"Among his various writings, it is probable that the best is his *Philosophia Botanica*, a work containing more original matter and genuine science, than any book which at present occurs to my memory. Something of the playfulness of his temper may be observed in his *Critica Botanica*, when in his directions concerning the appropriation of celebrated names to the genera of plants, he observes, that a proper connection should be preserved between the habits and appearance of the plant, and the name from which it has its derivation: and after some examples he concludes with his own, "Linnæum dixit cel. Gronovius plantam lapponicam, depressam, vilem, neglectam, berevi tempore florentem, a consimili suo Linnæo." His system, now received in every country illuminated by the rays of science, may be considered as the Bible of nature, the great nomenclature of natural science; where every genuine character is a family portraiture, and every specific description a miniature; and where, by a few simple appropriate terms, the image of every distinct object on the globe we inhabit is reflected on the mind and the memory. For the grossness and vulgarity of language used in depicting the shells, I know not what excuse can be made; and it is to be lamented, that in every Latin edition, and by every succeeding writer, these highly exceptionable idioms are preserved. While the descriptive language of natural history is polishing down to almost mathematical precision, surely it is desirable that a revision be made of this department, and fitter terms adopted. To this system may be justly applied the nervous observation of Dr. Johnson, in his delineation of the character of Shakespeare:—The stream of time, which is continually washing away the dissoluble fabrics of other systems, passes without injury by the adamant of Linnè."

In this sketch of the Life of Linnè there is much less hyperbolical praise and admiration, than in the Memoirs by Pulteney and Stœver, and much more judicious observation. It must be confessed, however, that Dr. Turton's General System of Nature, although greatly improved throughout, does not convey to the English reader that high idea of Linnè which he very probably deserved. His sagacity in discovering and classing the forms of the crystals of minerals does not here appear, neither does his extraordinary exertions; we are presented with a full and accurate view of his system entire, of course do not pause to consider the immense labour of raising any one part of such a stupendous edifice.

After the remarks and extracts which we have already made, it is now unnecessary to say more, as we trust our

readers will be perfectly able to form correct conceptions of the real value of this work. We would recommend Dr. T. to translate the two treatises mentioned above, and then the English reader would be possessed of the chief works of this most industrious naturalist. We are persuaded, that the British public would be gratified by writings so interesting to the study of nature; and hope, that he will consider of executing a task, for which he appears so peculiarly well qualified.

POETRY.

The Siller Gun. A Poem, in Four Cantos, with Notes and a Glossary. By John Mayne, Author of the Poem of Glasgow, &c. pp. 153, small 8vo. 4s Richardsons, London, 1808.

THE popularity of Burns's Poem have stimulated an immense horde of imitators; but it is a circumstance too much to the honour of the present author not to be particularly noticed that he is not an imitator but a precursor, and in one instance an example, to Burns. We allude to the poem of *Hallowe'en*, by Mr. M. which appeared in the 44th volume of Ruddiman's Edinburgh Weekly Magazine, many years prior to the appearance of Burns's on the same subject. Even the first edition of the poem before us, which was written in 1777, appeared in the same work ten years before Burns's poem appeared under the patronage of the noblemen and gentlemen of the Caledonian Hunt. The following stanza of an epistle addressed to the publisher of that Magazine on the first appearance of the "Siller Gun," and "Hallowe'en," will shew what estimation our author had acquired long before the name of Burns was known.

"His witty sang, wi' jokes sae fu'.
Slides just awa like weel-teas'd woo,
Sae tight and easy, faith there's few
Now in our day,
Can chaunt sae blithe, or sing sae true
To *Ramsay's* lay."

All the biographers, indeed, of the Ayrshire Bard agree, that his taste for verses in his native dialect was greatly increased, if not modulated by the pieces which appeared in Ruddiman's Magazine, of which he was a constant reader. It is even affirmed by the most competent judges that he took "the hint not only of the subject, but also of the measure and general tone of sentiment," of his "Hallow-e'en," from the prior but shorter poem on the same subject by the present author. Both poems, however, have been printed together in various editions, and are equally worthy of that respect which has been shown to the "wood notes wild" of Burns.

The subject of the present poem is the "Shooting for the Siller Gun," a "small silver tube like the barrel of a pistol," which "derives its importance from its being the gift of James VI. who ordained it as a prize to the best marksman amongst the corporations of Dumfries." If it is considered not merely as chanting the festival of shooting for the gun, but as the celebration of the King's Birth-day, the four cantos which constitute this poem, will form as correct an epopee, and certainly as faithfully descriptive, as any other extant. There is a natural and simple unity in the whole, viewed as the annual celebration of this national festival, which constitutes a true heroic poem. The opening of the piece also fixes its character, as will appear in the third stanza.

"O George! the best o' kings and men!
For thee our daily pray'rs ascend!
Of ilka blessing Heav'n can send,
May'st thou hae store;
And may thy royal race extend
'Till time be o'er!"

Those who can relish the characteristic excellence of Burns, the union of the humorous, with the moral and pathetic, will be pleased with the following portrait from nature. After describing the procession to the scene of action, another and more interesting group appears:

"To see his face whom she loo'd best,
Hab's wife was there amang the rest;
And, while wi' joy her sides she prest,
Like mony mae
Her exultation was exprest
In words like thae:

"Trow! but it makes ane's heart lowp light
To see auld fowk sae cleanly dight!
E'en now our *Habby* seems as tyght
As when, lang syne,
His looks were first the young delight
And pride o' mine!"

Can. I. v. 32—3.

The portraits of the fidler John Bruce and the victorious Wm. M'Nish, are not less happy.

"To hear *John Bruce* exert his skill,
Ye'd never grudge the ither gill:
O! how he scorn'd the Italian thrill,
And variations;
And gart his thairm-strings speak, at will,
Tru Scots vibrations!"

"Nor was it only for a reel
That *Johnny* was belov'd so weel;
He loo'd his friend, was aye genteel,

And, what's far mair,
John to his prince was true and leel,
Ev'n in despair."
Can. II. v. 24—5.

" *William M'Nish*, a taylor slee,
Rouz'd at the thought, charg'd his fuzee;
Took but ae vizzy with his ee—
The bullet flies
Clean thro' the target to a tee,
And wins the prize!

" His winsome wife, wha lang had miss'd him,
Press'd thro' the croud, caress'd and kiss'd him;
Less furthy dames, (wha' cou'd resist them?)
Th' example take;
And some held up his bairns, and bless'd them,
For daddy's sake!"—v. 44—5.

Of genuine and unmixed humour this poem contains many fine strokes, and (what is a rare quality of humour) without the least taint of coarseness and indelicacy; such is the description of the bustling preparations for the ceremony of shooting for the gun, scouring the rusty firelocks, furbishing old accoutrements, &c. before proceeding to the field. The admirable Hogarthian portraiture of *John M'Maff*, who, steeking his ein," (shutting his eyes) and panting cries, " Sirs! is she aff? in wild dismay," if equalled, is certainly not surpassed by any thing in Burns. Nor is the author less happy in those occasional touches of a delicate and tender nature which take the reader as it were by surprize, and greatly enhance, by contrast, the effect of the general ludicrous strain of the composition. Thus in describing the tuneful strains of the modest minstrel:

" Aft, when the waits were playing by,
I've mark'd his viol with a sigh,
Soothing lorn lovers, where they lye,
To visions sweet——
Soft as a mother's lullaby,
When babies greet!"—Cant. II. v. 27.

This is followed by a thought not unworthy of Milton: " He play'd in tones that suit despair,—When beauty dies!" We might, indeed, extract many more passages, perhaps equally deserving of approbation, but to readers unacquainted with the Scottish dialect they would not be so interesting. The author evinces his social, benevolent and patriotic affections in almost every stanza; but in none does he appear to greater advantage, than in paying the tribute of gratitude to the memory of his late worthy preceptor Doctor Chapman, whose talents and virtues must have been very superior to the mass of mankind, otherwise he could never have acquired such a general, disinterested, and permanent esteem among all who knew him. The subject of the " Siller Gun," indeed is

local, so are the characters which it delineates; but the scenery is truly national, and each character depicted is an original genus, of which there are many species all belonging to the same national family, and all bearing marks of one common origin. In this consists one of the chief merits of the poet, whose easy and harmonious verses present one of the most faithful and lively pictures of the ingenuous, rustic Scottish manners, which has hitherto appeared, and which will suffer nothing in being compared with the happiest efforts of Burns. Mr. Mayne is well known as the author of many of our most popular English Ballads, all of which are remarkable for a peculiar chastity of sentiment and tenderness of expression, and which never fail to make a deep impression on the heart when sung in places of public amusement. The great simplicity also of his poetry reminds us of Goldsmith; and, while we admire the native genius of the poet, we are no less gratified that all his effusions are favourable to virtue, and the best interests of society.

Spaniards! Death or Victory! Españoles! Vencer ò Morir! Folio, with a Picture. Walker, 1808.

THE motive of this publication would alone sanction its appearance, was its intrinsic merit even much less than it is. We shall give the first verse of both English and Spanish.

" Wake! ye Spaniards, bold and brave,
Rise!—To arms!—your country save—
Spurn the bonds that wait the slave,
Burst the toils of treachery!

" Despertad! Españoles, osados y bravos,
Levantaos!—A' las armas! Salvad vuestra Patria;
Resistid los cadenas de la Esclavitud,
Romped los trampas de la Perfidia."

The translation is extremely literal, and considered as such, is far from being inelegant. We recommend this war song and picture to those who wish to support the cause of the Spanish patriots; and we think it would be highly proper to send a considerable number of them to Spain, which would convey a sensible idea to the Spanish people what a lively interest the whole people of England take in their fortune, and how just and necessary is the war against the Buonapartes.

The Contrast, a Poem; including comparative Views of Britain, France, and Spain, at the present Moment. In Two Parts. Addressed to an English Nobleman. By Mr. Pratt. *Third Edition, revised and corrected.* 12mo. pp. 28. 1s. 6d. Cradock and Joy, 1808.

THE whole of this poem having originally appeared in this Review, and our opinion of it having been sufficiently pronounced by the admission of it into our pages, any particular comments on

its merits by us, would, of course, be deemed superfluous and impertinent. We are, therefore, merely to announce its republication in a new form, and to express our satisfaction, that its rapid and extensive circulation has proved that our opinion of it has received the sanction of the public.

Original Poetry. By a Member of Christ's College, Cambridge. pp. 108, small 8vo. 3s. 6d. Cradock and Joy.

HAD this Cantab never written a line but what he has entitled "To Ambition," "The Woodman," "The Negro," and "The Nun," we should have pronounced him a poet. Delicacy, sensibility, and exquisite taste, are conspicuous in these short poems. From "the Negro," we shall extract a few stanzas, with the hope that their moral effect may not be overlooked.

"Loud o'er the house-tops howl'd December's blast,
Midst chilling flakes of driven snow;
While evening's dusky shadows gather'd fast,
Round all the busy world below:
By cruel hunger prest, by sickness worn,
An Afric crept along the street;
The tempest wander'd thro' his garments torn,
The stones they mock'd his bleeding feet.
In vain in humble accents Juba pray'd
Each passing stranger for relief;
No charitable mite his wants obey'd,
No pitying sigh solac'd his grief.
"Ah buckra! buckra! you can only preach—
Advice is all you have to give:
'Tis true, on England's soil, you willing teach,
That negroes may as freemen live:
Of little value is this boasted grant—
Me wander friendless, tho' still free!
Better to toil a slave, remote from want,
Than starve in hungry liberty!"

Corruption and Intolerance: two Poems, with Notes. Addressed to an Englishman by an Irishman. pp. 75, 8vo. Carpenter, 1808.

HAD we not observed the word "Irishman," we should have concluded, that this still-born effusion had emanated from an unfortunate inmate of St. Luke's; and that some curious person had caused it to be printed, in order to illustrate the history of the Human Mind. We presume, however, that its parent is still in possession of that liberty and protection which he most ungratefully abuses, and which he knows not how to enjoy. But, out of charity to a being who most assuredly is not affected with any *poetical* mania, however much he may have suffered from a *cacoethes scribendi*, we recommend him to pass seven years in discipline and penance, three under Thomas Jefferson's government, and

four under Buonaparte's, and then return to happy and free Old England. This penance, although incapable of curing a malignant heart, may perhaps convince him of the absurdity of pedantry, of the folly of quoting authors whose works he cannot read, and may possibly make him a more faithful subject to his sovereign. Before he sets out on his journey, however, as a good Papist, it may not be improper for him to consult his national patron, Saint Patrick M'Alpine, who possibly may communicate to him a little *Scotch* prudence. We hope he will not quarrel with honest Patrick, as he has done with some others, merely because he was born in Scotland. Had this silly pedantic tract been written in the Irish language and published in Ireland, it might have been well; but how any one possessing such implacable hatred to Britain, and every thing British, could degrade or pollute his immaculate Irish mind with the use of the English language, we leave to himself to determine.

CHEMISTRY AND MEDICINE.

A Manual of Analytical Mineralogy, intended to facilitate the Practical Analysis of Minerals. In two volumes. By Frederick Accum, Honorary Member of the Royal Irish Academy, and Lecturer on Experimental Chemistry, Mineralogy, and Pharmacy. Second Edition. pp. 562. 12mo. Kearsley, 1808. 14s.

THIS is a very improved edition of the Author's "Practical Essay on the Analysis of Minerals," which was the first work in English exclusively devoted to that arduous and important department of chemistry. Indeed, if we except the detached works of Kirwan, and the first part of Henry's "Epitome of Chemistry," there are no other works, still less a distinct treatise, in the English language, in which the young analytical mineralogist can find sufficient instructions for analyzing minerals or mineral waters. The present "Manuel" is much more systematic, and more copious than the "Essay," and will be found a valuable assistant to those engaging in the analysis of an unknown or newly-discovered mineral. Mr. Accum has very properly added a tabular view of the different systems of classification proposed by mineralogists, which will assist the young analyst, both in discriminating the real characters of the mineral, and in anticipating the primary substances of which it is composed. His "Manual" is divided into six parts; the first of which embraces the chemical agents and mineralogy in general; the 2d, ores; 3d, earths and stones; 4th, mineral or native salts; 5th, inflammable fossils; and 6th, mineral waters; all of which contain very plain and simple directions for performing the different process of analysis adapted by chemists. These volumes, as presenting always the simplest and easiest methods of operating on mineral substances, will be a very useful and necessary appendage to every chemical library. And the student who has made himself master of the different methods proposed by Mr.

Accum, may thence proceed to more complex experiments, which require a union of the most perfect knowledge of chemical science and practical ability. The author, whose works are distinguished for practical utility, has announced a System of Mineralogy and Mineralogical Chemistry, as about to be published.

An Answer to Mr. Highmore's Objections to the Bill before Parliament, to prevent the Spreading of the Infection of the Small Pox; with an Appendix, containing some Communications from foreign Medical Practitioners, on the Progress and Efficacy of Vaccine Innoculation. By Charles Murray. pp. 91, 8vo. 2s. Longman and Co. 1808.

Mr. Murray, convinced, as every virtuous man ought to be, that *salus populi—suprema lex*, writes on the subject like a man of sense, a scholar, and a gentleman, which, we are sorry to say, has not always been done by some of his coadjutors in the same cause. His arguments, whether medical or legal, are in general clear, concise, cogent, and conclusive; and we think neither Mr. Highmore nor any other man who once admits that vaccine innoculation is a positive preventive of variolous contagion, will be able to produce one rational objection to a law for preventing the dissemination of small pox infection. That inoculation should every where be superceded by vaccination there cannot be much doubt, and a law to that effect would certainly be very proper; but, in saying this, we wish also to enter our protest against the establishment of any "pensions or places" for vaccinators. Let the vaccine institutions continue to be supported, as they have hitherto been, by voluntary contributions; but let not one pound go from his Majesty's Treasury to such purpose, for if it does, it will do a greater prejudice to Vaccination than all the "horny" or "beastly" speculations of Messrs. Moseley, Birch, and Co. Mr. Murray has added some very important information in an Appendix, where, among other articles, it is stated that some deaths have been occasioned in the (present) month November, in consequence of variolous matter having been sent to a surgeon instead of vaccine. It also appears that Small Pox has totally subsided in Italy, where about one fourth of the entire population has been vaccinated.—The profits on the sale of this pamphlet, which is worthy of the most extensive circulation, are to be given to the support of one of the most humane and meritorious of all the charitable institutions in the British metropolis, we mean the "Society of Friends of Foreigners in Distress," to which, we believe, the Author is Secretary.

MISCELLANEOUS.

A Vocabulary, English and Greek, arranged Systematically, to advance the Learner in scientific, as well as verbal Knowledge. Designed for the Use of Schools. By Nathaniel Howard. pp. 172, 12mo. 3s. Longman and Co. 1808.

THIS is unquestionably one of the most useful vocabularies which has yet been published. The Author has not deviated very materially from the usual order of such works, but he has incorporated a vast variety of miscellaneous and scientific information in every class of his words. Thus, animals, birds, fishes, insects, worms, vegetables, earths, and metals, are all divided according to the Linnæan classification, which is explained and adapted to the capacity of youth; and much entertaining information in Natural History is added, in notes, to each article. Several trifling errors indeed occur, such as "Insects," which are stated to be "nearly 10,000 species," when in fact there are more than 20,000 species already described; but these are trifling omissions, which may be easily corrected in a future edition. To convey an idea of the variety of diverse information here presented to the young student of language, we shall extract only two words: "Parsley, Σελινον, said *to be fatal to small birds.* Persons of quality among the Romans instituted games on the death of their friends, which generally consisted of horse-races, and the garlands given to the victors were usually of *parsley.*" "Order I. Coleoptera, wings covered with crustaceous shells. *Cockchaffer*, Σαλφη, three years before it becomes a perfect insect." A copious list of English and Greek adjectives, verbs, pronouns, prepositions, adverbs, and conjunctions, are added; and also a number of words similar in Greek and Latin, with a list of Greek words varying in sense according to their accent and gender. To some of the Author's synonyms we might object, as not sufficiently accurate; others are rather too indefinite; but these are not of such importance as to detract from the merits of a little work which we recommend to the attentive perusal of all persons studying the Greek language.

Old Nick's Pocket-Book; or, Hints for "a Ryghte pedantique ande mangleinge" Publication, to be called "My Pocket-Book." By Himself. pp. 112, small 8vo. 4s. Sherwood, Neely, and Jones. 1808.

A puny production of dulness, which costs only *four* shillings! A sleeping-draught can be had for much less, and therefore we prefer it. We pity the witless compiler of this petty-tract, who either does not know, or if he does, artfully conceals the fact, that all the best descriptions in the Knight's "4to. Tour in Ireland," were copied from the MS. notes of a respectable clergyman. These notes, containing the observations of a man of exquisite taste, were generously lent to the travelling Squire, for which the Knight made a return as *indelicate* as *ungrateful!*

Learning better than House or Land, as exemplified in the History of a 'Squire and a Cow-herd. By J. Carey, LL.D. Private Teacher of the Classics, French, English, and Short-hand, Islington. pp. 144, 18mo. Tabart. 1808.

THIS little tale, or narrative, inculcates the best moral principles, and is sufficiently interesting to attract the attention of

youth. The incidents of a passage to America, hospitality of the Americans, misfortunes of a 'Squire and his Cow-herd, who were shipwrecked, and left their helpless sons in a foreign country, and the subsequent fortunes of the virtuous and studious young peasant, with the final degradation of the illiterate young 'squire, present impressive examples, which cannot fail to be advantageous to young minds, and as such we recommend it. The talents of Dr. C. are well known; the principles of morality here exemplified are not less honourable to him.

The Artist's Assistant; or School of Science. Being an Introduction to Painting in Oil, Water, and Crayons; with biographical Accounts of some of the principal Artists: the Arts of Drawing, Designing, Colouring, and Engraving, in all its different Modes, on Copper and Wood; of Enamelling, Gilding on Metal, Wood, Glass, and Leather; Japanning, Dying, Casting, &c. with a great Variety of Miscellaneous Information relative to Arts and Manufactures. Illustrated with 11 *Plates.* pp. 312, 8vo. 8s. Cradock and Joy.

AN improved edition of a book very useful to artists, and manufacturers of mahogany, japan wares, &c. Much of the nonsense which usually abounds in such works has now been omitted, and the volume is introduced by a very judicious sketch of the history of the different schools of painting, with brief notices of the lives of the most eminent painters. A just tribute is here paid to the talents of the late Mr. Barry. Very copious directions are given for the preparation of red, blue, yellow, green, purple, brown, white, and black colours; for crayon and encaustic painting, painting on glass and enamel, etching, engraving, japanning, lacquering, staining wood, dyeing cloth, casting metals, bronzing, *papier mache*, glass, jewellers' secrets, varnishes, inks, tempering steel, and numerous receipts for various domestic purposes, preserving iron from rust, &c. The ingenious mechanic, who wishes to devote his leisure hours to acquire a general knowledge of the methods of making various useful articles, will here find some very plain and correct instructions on such subjects. To silversmiths and jewellers it will also be convenient, as affording them some useful hints in different departments of their business.

The History of Discoveries and Inventions, chiefly intended for the Entertainment and Instruction of Young Persons; being a Sequel to the Book of Trades. pp. 144, 18mo. bound. Tabart, 1808.

WE cannot recommend this little book, not that it is ill drawn up, but that its direct tendency is to impress the minds of youth with opinions of the superior wisdom of the present age; opinions which may induce vice, but cannot be favourable to virtue.

State Trial. Report of the interesting Trial and Acquittal of that well-known Character John Bull (before the Tribunal of the World at large), for attacking, forcibly entering Copenhagen, and seizing various Ships, Naval Stores, &c. &c. belonging to his Majesty the King of Denmark, in the Month of September 1807. By a Barrister. Second Edition, pp. 48, 8vo. 2s. T. and R. Hughes. With a humorous Caricature.

THE title-page of this tract induced us to believe that it was some flimsy publication of the day; but we were very agreeably surprised to find it replete with historical facts; an animated picture of Buonaparte's *treachery* to neutrals in Italy, Egypt, and several parts of Europe; a brief but faithful historical view of the conduct of the Danes, who were eight centuries *pirates* on the seas, and *plunderers* on shore; with several unanswerable arguments on the duty and virtue of self-preservation; the whole written in a style and manner which very few of our barristers could equal, and which would certainly not disgrace the ablest in the kingdom. We can, therefore, assure our readers, that this imaginary Trial will amply repay them for their trouble of reading; as it will doubtless bring some facts to their recollection which may have hitherto escaped their attention. There is some humour and ingenuity in the large Caricature Print with which it is accompanied, and which, to lovers of such amusements, is certainly worth the price of the pamphlet.

POLITICS.

WE are happy to find, that our Observations on the late disgraceful Convention in Portugal, have met with the most marked approbation of every description of our readers. We request that they may be accepted as a strong proof, of that independence of mind, which no earthly consideration shall ever induce us to sacrifice.—AMICUS PLATO, AMICUS SOCRATES, SED MAGIS AMICA VERITAS, shall be our standing motto, and the settled rule of our conduct. Amidst all the fluctuations of party, the vicissitudes of politics, the turns and changes of public affairs, we have never, in a single instance, deviated from our avowed principles, betrayed our trust, or neglected our duty. We will give a firm, manly, and dignified support to the Ministers, so long as they shall maintain the true Principles of the Constitution, uphold the National Character, and promote the real Interests of the Country. If ever

we find them deficient in any of these points, we will state our disapprobation in terms as strong, at least, as any which we use, when employed in the more pleasing task of bestowing our commendations on their measures. In respect of the Convention in question, though Ministers should studiously avoid every step which could be construed into an anticipation of guilt, and which might consequently operate as a prejudication of the party accused, we still think that a certain attention should be paid to the public *feeling*, when so correctly known, so universally displayed, and so explicitly stated, as it has been on the present occasion. This consideration required, that the circumstance of Sir Hew Dalrymple's recall should have been made known as soon as the Cabinet had decided upon the measure; whereas the great body of the public had no knowledge of the fact, till informed by the papers of the General's actual return. The resolutions which have been adopted at *some* of the public meetings which have been assembled, for the purpose of taking the Convention into consideration, have certainly betrayed a departure from that temperance and propriety of language, which ought to mark every reference to an investigation, which may affect the character, and possibly the life, of a British officer. To call for *punishment* before *guilt* has been judicially ascertained, is to violate the first principles of justice, and to imitate ourselves the conduct which we condemn in our enemies. In our own animadversions on this Convention, we studiously forbore to anticipate the *result* of the Inquiry, the necessity of which we so strongly enforced. Our remarks were limited to the terms of the Convention, and to the motives assigned by the General for concluding it; from these, and these alone, we drew our inferences, leaving what remained to be done to the proper tribunal.

Still, though we are compelled to censure the language of many of the resolutions which have been presented to the Throne, and to object to some part of that Address of the City of London, we cannot but express our concern at the manner which his Majesty was advised to answer it. It is perfectly clear, that the City had a constitutional right to address the Throne on such a subject, and that the expression of a desire that an Inquiry *might be* instituted, did not necessarily imply a doubt that it *would be* instituted. No

one, indeed, could for a moment question his Majesty's extreme solicitude for the adoption of every proper measure, which could tend to throw a light upon a subject of such importance, and which so materially affected the Character and the Interest of the Nation. But if such a doubt could have been entertained, it might have been easily removed by a timely notice of the determination of Ministers to recall General Dalrymple, for the purpose of instituting an Inquiry into his conduct. Had this been done, and every motive of prudence and of policy combined to sanction the proceeding, either the Addresses in question would not have been presented at all, or they would have been differently framed; they would have combined *congratulatory* and not *supplicatory* resolutions.

It is with real concern we contemplate the attempt now insidiously made, and too obvious to escape the attention of a common observer, to render the opposition to the Convention of Cintra a question of *Party*. The transactions in Westminster-Hall, in which the greatest of all political quaeks took a decided part; and the signatures to the requisition to the Sheriff for Essex (though drawn up in the most guarded and cautious terms, as applied to the Convention), containing all the leading members of the Whig Club at Maldon, with the *modest* heir of St. Vincent's at their head, are amply sufficient to demonstrate the nature and object of this political manœuvre. But it will be entirely the fault of the loyal and well-disposed part of the community, if these Machiavelian sophists succeed in their plans. We have before observed, that "this is not a question of *party*, but a question of *patriotism*, which affects every individual of the community!"* But the pseudo-whigs of the day, the friends and retainers of "All the Talents," finding it a question from the support of which great *popularity* may be derived, are anxious to assume the merit of being the only, or at least the chief, opponents of the Convention. And, with their usual low cunning, they vainly hope to make the popularity so acquired the means of supporting them in their opposition to the Ministers, on whom they attempt to throw the whole blame of the measure; though there cannot be a doubt,

* See p. 83.

that none more strongly disapprove, or more deeply deplore, this fatal transaction, than these confidential servants of the Crown. Let not then any "good man and true" be deterred from listening to the dictates of his own judgment, and from publicly expressing his honest disapprobation of the Convention, through the fear of lending a sanction to proceedings, and of affording countenance to views, adapted by a different description of persons, and for a very different purpose. It is only by his absence from such meetings that he can forward their designs, and enable them to accomplish their object. No matter by *whom* the Convention of Cintra is approved or disapproved—it is a disgraceful and calamitous event, of which every honest man, who sees it in that point of view, must censure, without regard to any such consideration.

It is not meant to be denied, that blame may attach to the person who appointed Sir Hew Dalrymple to the command of the British troops in Portugal; *provided* (a provision which the sagacious patriots of Westminster wholly omitted) it can be proved, from the character and conduct of that officer, *previous* to his appointment, that there was reason to believe that he was not possessed of the necessary qualifications for such a station. We do not recollect *when* he was made Governor of Gibraltar, nor are we aware, whether his command in Portugal was the necessary consequence of his situation in that fortress. Supposing it not to be the case; and that, being Governor of Gibraltar, it was still optional to appoint him to the command of the troops in Portugal; it must be considered as a new appointment. His former situation with the Commander in Chief, in Flanders, clearly points out the source whence the General derived his preferment; but still, could not, we apprehend, receive his appointment, without the consent and sanction of the Secretary for the War Department; and, indeed, it is certain, that, in the case of another General Officer, who was appointed by the King, at the recommendation of the Commander in Chief, the Secretary's sanction was withheld, and the officer, though acknowledged by the whole army to be eminently qualified for the command allotted to him, remained at home. It has always been our opinion, that *Favouritism* and *Patronage* have been allowed an improper influence in the appointment to military stations of importance; and that, parti-

cularly in the expeditions to Spain and Portugal, on which the eyes of all Europe were fixed, and on the success of which so much depended, none but officers of approved and *known* skill, conduct, and courage, should be entrusted with commands. But opinions may vary as to the proper objects of promotion; and, therefore, in order to attach blame to any appointment, it will be indispensably necessary to shew some strong and solid grounds, in the pre-established character and known conduct of the individual; and not, foolishly and unjustly, to judge from the event. None, but such a political empiric as Mr. Sheridan, would think of proposing a Parliamentary Inquiry into the appointment of Sir Hew Dalrymple, without first establishing the necessary fact of his *unfitness* for the command at the time it was given him. Whatever the *opinions* of individuals may be, and whatever the decision of a Court of Inquiry, or of a Court-Martial, respecting his conduct in Portugal, these cannot alter the state of the question, as to his actual qualifications for the situation at the period when he received the appointment. This must constitute the ground-work of any Parliamentary proceeding. *Faction* may act without it, but *Patriotism* never *will*, and *Justice* never *can*. To disapprove an appointment is one thing; to attach criminality to it another; as the former requires some of these *specific proofs* which are indispensably requisite for the latter.

Nothing which has occurred since the last month has produced the smallest change in our opinion, respecting the Convention of Cintra;—on the contrary the delay which has taken place in sending the troops from Portugal, which were destined to assist the Patriots of Spain, has fully confirmed the validity of our arguments on that point, and demonstrated the futility of the principal reason urged by SirHew Dalrymple in defence of the measure. The honourable testimony of the generals and field-officers, who were present at the battle of Vimiera, has likewise afforded the best possible proofs of the justice of our opinion of the military talents, conduct, and courage of Sir Arthur Wellesley.—The British Government and the commanding officers at Lisbon, appear to have entertained the same apprehensions with ourselves, respecting the safety of the transports, destined to convey Junot's army to France; for one general and three thousand troops have

been detained as hostages, until the return of the transports which conveyed the rest. Our own troops meanwhile have been compelled to proceed to Spain by land!

The article to which we objected relating to the *private property* of the French, which was, on no account, to be *wrested from them*, gave rise to some curious scenes at *Lisbon*. The miscreants, however, were obliged to restore a great portion of their plunder, though, to what extent, we are not yet informed. But we cannot help thinking, that, according to the letter, and indeed the obvious meaning, of the contested article, the French had a right to insist on the retention of every thing which they had appropriated to themselves, and, by the *Jus Galliæ*, rendered *private property*. They might reasonably have urged, in respect of such a claim, that it was very well known, at the time of signing the Convention, that they had no property whatever when they entered Portugal, and no other means of acquiring any but by the sword;—that therefore it must have been in the contemplation of the contracting parties to secure to them the possession of property so acquired, or the articles could have no meaning at all. Indeed, to say the truth, the article would bear no other construction; and all the arguments which have been urged on the other side, are nothing better than the mere quibbles of a special pleader. It was an article, in our opinion, essentially null, as being repugnant to moral justice, and to common honesty, and therefore ought to have been erased from the Convention.

The "Exposition" of the Secretary Cavallos has thrown such a light on the events which led to the present state of affairs in Spain, as to render all farther conjectures respecting them superfluous and absurd. It is one of the most interesting documents which the present age has supplied, and is highly important, both as it opens the eyes of the world to the desperate profligacy of the Corsican's character, as it affords the most valuable materials for History. It enables us to correct a misapprehension under which we laboured, respecting the abdication of the old King, which we conceived to have been *forced*, but which is proved to have been *voluntary*; while it removes every objection to the acknowledgment of Ferdinand the Seventh. This invaluable produc-

tion should be circulated in every part of Europe: it is a compendium of the life of the Usurper; it is a summary of his policy; it holds him up, without a mask, to the naked eye; it is a powerful comment on the murderer of Jaffa, and the wood of Vincennes; it completes the climax of his guilt; and exhibits him, in his true colours, to the execration and abhorrence of an enraged world. If, after this damning proof of his views, his objects and designs, there can exist a single power on the habitable globe capable of becoming a dupe to his professions, and a partner in his crimes, he must either be afflicted with a judicial blindness, or adopt infamy as his voluntary choice.

Another signal advantage derived from this publication, is the commotion which it has produced in the mind of every Spaniard, that slavery was their destined lot;—and that nothing now remains for them, but conquest or death. Providentially their courage and their prudence, which are so happily blended that we know not which predominates, afford the best grounds for confidence, and the strongest hopes of success. The French, closely pursued, have continued to retreat towards their own frontier, and probably, ere these reflections meet the public eye, a blow will have been struck, which will place Ney and his followers at Bilboa, in the same situation with Dupont and his army. The skill and caution of the Spanish commanders cannot be too much admired. They restrain the native impetuosity of their troops; risk not their lives in rash and ineffectual enterprises: but, seek to obtain by judicious manœuvres, skilfully combined, and promptly executed, the most probable, as well as the most honourable of all advantages, a *bloodless victory*.

The conduct of our government, in affording all possible assistance to this brave people, thus nobly struggling for the preservation of their religion, their laws, their liberties, and their lives, continues to be marked by the same generous and manly policy, by the same disinterested and magnanimous spirit, which distinguished their first overtures to the oppressed Spaniards. In a few days an auxiliary force, of nearly fifty thousand British troops, will be prepared to face the Corsican hordes, on the frontier of Spain; and to renew the brilliant scenes of Aboukir, Maida, and

Vimiera. Diversions too will, we trust, be made at other points, particularly in the Neapolitan territory.

The direction of the British forces, however, must depend on the movements of the French army, which have not yet taken a decided turn. That troops have been sent to the frontiers of Spain, and that Buonaparte will make a desperate attempt to subjugate the country, there is not the smallest doubt. But still it is difficult to account for the tardiness of their motions; as no accounts have been received of the arrival of any reinforcements for the army actually in Spain. The meeting, however, between the Corsican and the Emperor Alexander, has taken place at Erfurth, and the policy of the two Courts will speedily begin to unfold itself. Conjectures on such a subject would be idle, when certainty will be so soon within our reach. The only consequence of this interview which is yet known, is the vague proposal to this country for a *maritime* peace; in other words, for a peace, which would exclude us from all interest and interference in the affairs of the Continent; resign the Spaniards to the vengeance of the Corsican; and leave Europe to be parcelled out at his pleasure. No expectation either was or could be entertained, by the Corsican or his Ministers, that such a proposal would be listened to for a moment by the British Cabinet. Its only object was to dupe the Russian Emperor; and to persuade, if possible, the degraded people of France, that he really wishes for peace, and that Great Britain is the only obstacle in the way of it. Happily the period of delusion is past—and though the abject state of slavery in which the French are brought, by the barbarous power of the Corsican, will prevent them from ascertaining the truth, he is too well known by them to obtain credit for any of his assertions; and as to the rest of Europe, the torch of Cevallos has so lighted their understandings, that, though they may be his slaves, they will never more be his dupes. Peace, at this time, is absolutely unattainable. The independence of Spain and Portugal, under their respective sovereigns, must be a *preliminary* condition never to be departed from; and the tyrant is not yet sufficiently humbled to forego his schemes of conquest and revenge. Meanwhile he has nearly surrounded the territories of Austria with a hostile

force. From every quarter the troops of his tributary Kings are in motion, either to overawe, or to attack the Austrian Emperor. He seems, indeed, to be yet undecided, whether to direct his first attacks against Austria or against Spain. If, with the assistance of his Northern Minion, he can succeed in reducing Austria to a state of servility, he will probably employ his undivided force against the Spaniards, in which case the struggle will be dreadful, though we have little fears for the ultimate issue of the contest.—Austria ought, indeed, to be sensible, that the only chance which she has for recovering her former consequence in the scale of nations, or for ensuring her future safety, is by availing herself of the present opportunity for making a vigorous and desperate stand against the Usurper, while the whole force of Spain, Portugal, and England, will be opposed to him in other quarters. But experience has unfortunately convinced us of the little reliance to be placed on the councils of Austria: and she has so often neglected the means of self-preservation, that it would be rash to build any sanguine expectation on her firmness and wisdom at the present moment.

The Armistice which has been unexpectedly concluded in Finland, between the Swedes and Russians, has given rise to various conjectures and reports. It affords almost equal grounds, indeed, for two opposite conclusions. On the one hand, it may be imputable to the restoration of Alexander to his senses, and to the consequent return of a right understanding between him and the gallant King of Sweden. On the other hand, it *may* be, with equal probability at least, ascribed to the wiles of the Corsican, whose object in promoting the war between the two powers was to weaken them both; and, by confining their attention to each other, to prevent the interference of either with his ambitious schemes. But he may now want the assistance of Russia in Germany, and must therefore have Alexander to postpone his atrocious attack upon the Swedish territories to a future period. All however is uncertainty at present, though a short time will suffice to dispel the clouds which now obscure the poli-

tical horizon, when every object may be distinctly seen, and grounds for natural conclusions be supplied.

October 26th, 1808.

The preceding observations were intended, as our readers will perceive by the *date*, for appearance in our last number, but the pressure of other matter, and, still more, certain arrangements made by our printer for forwarding the publication, caused them to be omitted. We have two reasons for inserting them, and without alteration;—First, to shew how far subsequent facts have corresponded with our opinions, at that time; and, secondly, to prove the falsehood of a foolish report, that we had been bribed to discontinue our observations on the Convention of Cintra. No, though we differ, most probably, from the greater part of the public, as to the proceedings at the public meetings convened on this subject, still nothing has yet occurred to alter our opinion of the convention itself. As far as we could judge from the documents published in the Gazette, the Convention appeared to us most ill-judged and disgraceful; and so it still appears. Some facts, however, have come out, in the course of the Inquiry instituted by his Majesty, which throws more light on the transaction, than the feeble pen of Sir Hew Dalrymple was able to do. On these facts it would be as highly improper to comment, as it would be to decline our opinion respecting the whole of Sir Hew's conduct in Portugal, as stated in his own declaration. That conduct is at least in a train of inquiry, which *may* terminate in proceedings of a more serious nature. On a future day, those legal impediments to a free discussion of the whole, which at present subsist, may be removed; when we shall not be found backward in delivering our sentiments upon it.

We must, however, observe, that it is now fully established, that Sir Arthur Wellesley, immediately after the victory of Vimiera, strenuously urged Sir Harry Burrard, on whom the command had then devolved, to lose no time in pursuing the French. And we are also in possession of his decided opinion, that the British force in Portugal was fully competent to the

purpose of engaging and destroying Junot's army. It remains to be seen what reasons Sir Harry Burrard can assign for his refusal to listen to advice apparently so judicious and wise. That part of the army which had not been engaged was peculiarly well situated for intercepting the flying army of the French, and for attacking them with advantage. In exact proportion, indeed, as their situation was hazardous *before* the battle, was it favourable *after* the victory. That appears to us to have been the moment when a decisive blow might have been struck. But it does not necessarily follow, that, because at that precise period of time, it would have been highly proper to pursue and to attack the French, it was *equally* proper at the moment, when Sir Arthur Wellesley was called upon by his superior officer to sign the Armistice. Indeed, by the neglect of Sir Arthur's advice, the French had been enabled to take up a very strong position, from which they could not have been driven without a most obstinate and sanguinary conflict. Thus, a material change had taken place, in the relative situation of the two armies, between the moment when Sir Harry Burrard assumed the command, and the day when General Dalrymple concluded a suspension of arms with Kellermann. The real question for consideration, therefore, is this,—as it respects Sir Hew Dalrymple—Was he justified, at that period, in concluding any Convention with the French, having a sufficient army to reduce them? and, if justified, was he excuseable for granting such terms to the enemy as those granted by the Convention of Cintra? Another question, however, arises out of the transaction, which affects only Sir Harry Burrard. Was he, when commander of the British army, justified in retarding the pursuit of the French, as advised by Sir Arthur Wellesley, immediately after their defeat at Vimiera? These are questions that must be asked, and must be answered, before the British public can be satisfied.

As to the public meetings, *since* the institution of the *Inquiry*, they have, in our opinion, all acted upon a false principle. We differ alike from those who think it proper and decent to address the King, in the language of remonstrance, after an Inquiry has been really began; as we do from those who contend that such

meetings should not express any opinion at all upon the subject. According to our notions of propriety, the meetings are perfectly constitutional and proper;—but they ought to confine themselves to a *declaration of opinion* in the form of *Resolutions.* They should express their sentiments on the Convention, as it appears to them from the published documents; but it is both ridiculous and insulting to urge the King to do that which he has already done. The right and power of Inquiry into the imputed misconduct of military men, is vested exclusively in the King, by the laws of the realm; and any attempt to transfer that power to other hands, is unconstitutional and seditious. The proper mode of proceeding, after such a declaration of sentiment as that to which we have alluded, would be to enter into resolutions, expressive of gratitude to the Sovereign for having ordered an Inquiry into the true causes of the disappointment of the national hopes and expectations, by the Convention of Cintra; and of hopes, that such Inquiry would be rendered efficacious; and followed up by farther proceedings, if the result of it should supply sufficient grounds for their adoption.

Many objections have been urged against a Court of Inquiry, as being an anomaly in our military jurisprudence. In truth, though it may have some advantages, the circumstance of the Members not being sworn, and not having the ability either to administer an oath, or even to compel the attendance of witnesses, constitutes a very strong objection to it. On the other hand, however, it seems to have escaped observation, that before an officer can be tried by a Court-Martial, some specific charge, founded on a violation of some of the articles of war, must be preferred; now, in the present instance, though faults had been committed, it might not be distinctly known to whom they are really imputable; and it was indispensably necessary to ascertain this fact, before a Court-Martial could be called. Now, it is for the purpose of ascertaining first, whether any such offence has been committed, as would justify the trial of an officer by a Court-Martial; and, secondly, who is the person that has committed such an offence—that the Court of Inquiry has been convened. Some such previous inquiry was certainly requisite, on various accounts; and how, in the present state of military law,

it could be otherwise made, we profess not to know. There seems to us, indeed, to be a radical defect in our system of military jurisprudence in this particular, which requires the application of a speedy remedy.—Power ought to be given to institute a regular Court of Inquiry; the Members of which should be bound, by an appropriate oath, to the due discharge of their duty; and should have authority to compel the attendance of witnesses, to administer oaths to them, and to punish any disobedience of their orders; they should have all the functions of a Grand Jury, and still greater power and jurisdictions—a Grand Jury can only hear ex-parte statements, but such a Court should go farther, and examine any witnesses who could throw a light on the transaction submitted to their investigation. A *previous* inquiry, before a Court-Martial is held, is indispensably necessary, in a variety of cases; and we do not see how it can be rendered effectual, without the institution of such a Court as we have recommended.

Those persons, however, who have clamoured so loudly in favour of a *Parliamentary* Inquiry, seem to have forgotten that the House of Commons has no more power to administer an oath than a Court of Inquiry; and, indeed, if we may be allowed to judge from the exercise of judicial functions by *former* Houses of Commons, it is the most improper of all tribunals for deciding the merit of such a question. If, indeed, Ministers were implicated in the blame attaching to the transaction—if any of them had been guilty of criminal neglect, either in forming the plan of the expedition, or in providing the means for carrying it into execution; then, indeed, the House of Commons might with propriety call them to account for their conduct.

The public meetings have, as we expected and predicted, been converted into mere channels for the diffusion of party principles, and for attacks on the government of the country, That in Essex, in particular, exhibited unequivocal symptoms of the perverse spirit by which those who convened it were actuated. Nothing could be more preposterous than the conduct of the *old* Admiral, but *new* Whig, upon this occasion. He made a pompous speech indeed; but he was obliged to employ Mr. Western to read his address for him—and, to say the truth, this was the only service which the worthy Member for Maldon was able to per-

form, with credit to himself, and honour to his employer. But this orator of the quarter-deck, who, in descanting on the failure in Portugal, had, no doubt, the failure at *Teneriffe* in his mind, received, from a gentleman of the old school, aye, and a *gentleman* in the genuine sense of the word, such a severe correction, as, we should have thought, would have effectually cured him of his rage for *addressing*. Mr. Conyers taught him what the conduct of a gentleman was. Strange that Sir John Jervis, Earl St. Vincent, Knight of the Bath, should require to be *taught* how to conduct himself like a gentleman to his Sovereign—to that Sovereign whose kindness and whose bounty he had so often experienced! But, alas! Whig *Gratitude* is on a par with Whig *Patriotism!* It was dreadful to see at this meeting some of the country gentlemen, few, indeed, in number, led astray by the *Maldon Whigs*. We were concerned to observe Mr. Ducane, in particular, a young man of fair promise, and respectable connections, labouring, against nature, to become a Whig orator! He may rest assured, that he is not qualified to shine *in such a situation;* though, no man is better qualified to move with propriety in the sphere, in which nature and education have combined to place him. How Lord Petre's name could come to be subscribed to the Essex requisition, Earl St, Vincent can best say —but it seems passing strange, when his Lordship was known to be most dangerously ill at the time.

Buonaparte has fulfilled our expectations, by sending large reinforcements to Spain; and by the avowal of his determination to risk his all in the attempt to conquer the country, and to enslave its inhabitants. For the result of the grand action on the Spanish frontier, we still wait in anxious expectation. But the gallant stand which we know the Spaniards to have already made, is to us the surest pledge of ultimate success. They will have many bloody conflicts to sustain; they may, and probably will, sustain defeats; but, if they remain united among themselves, and continue to exhibit the same undaunted firmness which they have hitherto displayed, not all the power of France, and the whole body of her crowned satellites united, can ever subdue them.

A celebrated public character in America has lately submitted some very important proposals to the British government; of the

nature and extent of which it would be highly improper, in this stage of the proceeding, to afford any explanations. We cannot, however, but express our fervent wish, that they may meet with that serious consideration which their great importance deserves. For our part, we have little hesitation in declaring our opinion, that they ought to be accepted, and that the required assistance should be given. In so doing, we should be authorized by a principle established by the best writers on the law of nations, as well as by a proper attention to the true essential interest of this country. But the vigorous and able mind of Mr. Canning is so admirably qualified to appreciate the consequences of the proposed measure, and to act with decision on the subject, that we can entertain no doubts of a prosperous issue on the pending requisition.

Nov. 23, 1808.

MISCELLANIES.

THE DISSENTERS' TRUE FRIEND;

OR, A SCRUTINY INTO THE RESPECTIVE CLAIMS OF THE CHURCH AND OF DISSENTERS TO THE DIVINE FAVOUR.

LETTER III.

Dear L——

AS I mean to comprise all I shall say on the Old Testament in the compass of one letter, this cannot be a letter of *research;* I shall merely note the most prominent passages respecting the Church and the Dissenters, in the order in which they occur.

The Patriarchs before the Flood were preachers, and even in some measure prophets; so were those who came after the Flood, (Nares on the Prophecies, Serm. ii.) They had also altars and sacrifices, yet they were not priests, for the founder of their race paid tythes, as a lay prince, to a mysterious personage called Melchizedec, and received a blessing from him as from a superior, (Heb. vii, 7). Melchizedec's, seems indeed, to have been a heavenly rather than an earthly priesthood, so that Christ himself did not disdain to become "a Priest for ever after the order of Melchizedec."

Aaron was the first earthly, though heaven-appointed priest. With him ended the Patriarchal, and commenced the Aaronical period. It seems therefore incorrect to call the Jewish state before that time *a church*, as the excellent Bishop Horne does, (Serm. vol. ii, p. 274); but we have the authority of an inspired writer

for saying, that there was "a church in the wilderness," (Acts vii, 38.)

The origin of THE CHURCH was glorious. The form of it was delivered by God to Moses on the holy mount, and he heard a voice out of 'the excellent glory,' which said "Let them make me a Sanctuary, that I may dwell among them," (Exod. xxv, 8), This is "the tent which God pitched among men." (Ps. lxxviii, 61). It was the rudiment of the Temple, and of its successor the Christian Church; and this, therefore, may be fairly regarded as the birth of the appointed Bride of Christ!

The grandeur and magnificence of the Tabernacle, and its furniture, and the splendid apparel of Aaron and his sons, (Exod. vi, 25, & seq.) added dignity to the Church, and perhaps typified its final incalculable glory; and these might have precluded all objections to sacred ornaments, and vestments in religious worship. But I wish to bring forward a more important subject, and that is, the extreme exactness and precision with which the composition and use of the holy oil, for anointing Aaron and his sons, is pointed out—for even its ingredients, and the exact proportions of them, are peremptorily prescribed (Exod. xxx, 23, 24); and death is threatened against any one who shall counterfeit or misuse it, (v. 33). Now as the Levitical law is throughout typical of Christianity, and as God cannot possibly ordain any thing in vain, I am unable to conceive the scope and meaning of this extraordinary strictness, except it be to mark the extreme displeasure of the Almighty against all who should intrude, without proper ordination, into the Christian ministry.

Abraham bowed down to Melchizedec, who possessed, as we may conjecture, an heavenly priesthood; but Moses first consecrated, and ever after ruled and directed Aaron and his sons, who had only an earthly priesthood. Whence it ought not surely to give offence to any one, if we see a lay prince at the head of the Church of God.

But if the Church came out of the hands of God as perfect as it was intended to be, it was received by man under circumstances of the greatest imperfection and guilt—to God alone be the glory, his priests from the very first have nothing to boast of! So far was the first high-priest appointed by God himself from *infallibility*, that God saw him at that very time giving way to a factious crew, and weakly and wickedly making them a calf, the favourite idol of Egypt, to receive the worship and adoration which was due to God alone! Aaron was with difficulty pardoned on his brother's intercession, but the seducers of Aaron, by God's especial command, were slain with the sword.

Nor was this all—for when the Ark was set up with its glorious ornaments, and Aaron had offered a sacrifice, which was the first Divine service, it was by God so well accepted, that he sent a portion of his own heavenly fire to rest upon the altar, to be kept perpetually burning, and to be used for ever on all burnt-offerings. This seems clearly to be a type of the Divine Presence in every

properly consecrated church; and of that *pure* doctrine which ought always to be *preserved*, and to *shine forth* in the House of God. Yet soon after, in spite of this injunction, the two eldest sons of Aaron, Nadab and Abihu, presumed to sacrifice with what is called *strange* fire. But the heavenly fire itself instantly became the instrument of its own vengeance, for they were both struck dead upon the spot by lightning from the Lord. Nor can there, one would think, be any danger of a mistake, if we represent these unhappy young men as the true types of those schismatical priests amongst ourselves, who, having obtained regular ordination, pervert it to the propagating of *strange* doctrines, unknown to that Church, whose *purity* they have sworn to maintain.

We are now arrived at a period, from which truth, I fear, will oblige us to date the origin of DISSENTION in general. We have seen the birth of the Church, and we must now contemplate the birth of Schism also; for no sooner had the Church set forward on its course, than Schism, as its shadow, followed close behind it. The reader will soon perceive, that I allude to the history of Corah, Dathan, and Abiram. There had indeed been factious murmurings before this. Even Aaron and Miriam, the former fancying, perhaps, like the Pope, that a spiritual should be above a temporal power, were envious of the superiority of their brother Moses; nor did they go unpunished. But the first schismatic party, regularly formed against an established Church, was that of Corah, Dathan, and Abiram. These men were Levites, who, though they had the care of the Sanctuary, were not permitted to officiate as priests; and they "*took men*," that is, formed a party, and rose up against Moses and Aaron, accusing them of setting themselves above the congregation, all of whom were holy; and charging Moses with wishing to make himself an absolute prince, and to "put out the eyes of these men," (Numb. xvi. 14)*. And Moses answered, "The Lord will shew who are his, and who are holy," (v. 15) plainly alluding to the case of Cain, whose offering the Lord did not respect. And lastly, by the Divine commission he declared, "If these men die the common death of all men, and if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that apper-

* In these speeches of the revolters, an attentive observer may trace out the seeds and first principles, not only of *Heresy* and *Schism*, but of *Jacobinism*, of *Liberty* and *Equality*, of French *Philosophism*, and of German *Illuminatism*. Especially perhaps the last of these. For the Devil, as I observed, is fond of "opening people's eyes," and preventing what he would call *priestcraft*, from "putting out the eyes of these men." His first fatal advice was to this effect, "In the day that ye eat of this fruit, then *your eyes shall be opened*, and ye shall be as gods, knowing good and evil," (Gen. iii. 5.)

tain unto them, and they go down quick (alive) into the pit, (to Hades) then shall ye understand that these men have provoked the Lord," (vv. 29, 30). Which terrific doom was immediately executed upon them in its fullest extent! Hence it is, that St. Austin represents schism as a greater wickedness than idolatry, since they who worshipped the calf were destroyed by the sword, but schismatics were swallowed up by the earth. What the "mind of the Spirit" was in this infliction, Moses has openly declared—it was to be "a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Corah, and as his company," (v. 40). Now let me seriously and affectionately submit it to my Dissenting brethren, whether this, with reference to the great Anti-type of all the Christian dispensation, be not the same thing as saying, "Let this be a memorial, or a warning to all Christians, that no one come near to execute the priest's office, without that appointed ordination which is essential to the unity of the Church, that he be not as Corah and as his company,"—not, indeed, punished like them in this world, for miracles have ceased, but reserved for a similar judgment in the world to come.

Next in order comes forward the perverse prophet Balaam, who, for filthy lucre's sake, betrayed "the Church in the wilderness," as the Jewish state might then be called. Wherefore whoever may set themselves up as enemies of the Church for their own worldly interest and advancement, may properly be said, to love, like him, "the wages of unrighteousness," (2 Pet. ii, 15); and "to run greedily after the error of Balaam for reward," (Jude 11). Nor did Balaam himself escape his due punishment in the end, (Num. xxxi, 8). It is remarkable that, however inclined this prophet might be to curse, yet he was divinely constrained to bless Israel, for he said, "Blessed is he that blesseth thee, and cursed is he that curseth thee," (Num. xxiv. 9). But what this man said through constraint, holy David expressed with a cordial and even vehement affection. "The Lord loveth the gates of Sion," says he, "more than all the dwellings of Jacob," (Ps. lxxxvii, 1). "Let them be confounded, and turned backward, as many as have evil will at Sion," (Ps. cxxix, 5). And again, "O pray for the peace of Jerusalem; they shall prosper that love thee," (Ps. cxxii, 6). If then our Christian Sion be the true successor of the Jewish; if it contains that better covenant, as St. Paul asserts, than what the Hebrew possessed, (Heb. vii, 22, and viii, 6); if it is now the House and Church of the living God, (1 Tim. iii, 15); the true Mount Sion, and heavenly Jerusalem, (Heb. xii, 22 & seq.); if, in short, it has succeeded to all the promises and blessings of the Jewish Sion, and has obtained far greater ones of its own—why should we conceal? why not declare with joy and gratitude the Divine favour towards us? why should we not pray and labour that all others may come in, and be partakers with us in the same inheritance?

Proceeding in the sacred history we find that, if the sons of

Aaron were types of those who bring *strange* doctrines into churches, the sons of Eli afforded a warning to all those whose lives are at variance with their doctrine, (1 Sam. ii, 34). The fate of Uzzah (2 Sam. vi, 7) should be a caution to all those who meddle with sacred things without being duly commissioned. And from that of the Bethshamites, (1 Sam. vi, 19) we may learn the danger of profaning, or lightly regarding, the Sanctuary, or the House of God.

Nor was a falling off from a true faith and worship confined to individuals only, for we also meet with a national schism, the schism of the ten tribes under Jeroboam. In order to prevent the people from returning to the Temple of God, he ventured again to set up golden calves; "and Jeroboam made of the lowest of the people priests of the high places, and whosoever would he consecrated him, and this became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth," (1 Kings xiii, 33, 34). This defection was indeed permitted in judgment (c. xi, 33), though it did not go unpunished; and all bad kings were ever after compared to "Jeroboam the son of Nebat, who made Israel to sin."

The inference to be drawn from several of the above instances seems to be, that there are certain crimes which God was pleased to stigmatize during the Theocracy, by punishing with death the *first* offenders; especially Corah, Dathan, and Abiram, the *first* opposers and abusers of a legal priesthood. But miracles must not continue always, for then they would cease to be accounted miracles; wherefore the Lord saith, "I will take my rest,"* (Isa. xviii, 4), that is, abstain during a course of ages from any miraculous interferences; for as to his *particular Providence*, it is a very different thing—*that can never cease.* It seems, however, highly useful and proper, that such modes of conduct as were thus originally punished, should be pointed out as bearing evident marks of the Divine displeasure.

If we turn to the Prophecies, we shall find them full of denunciations of vengeance against the *false prophets*, or such as falsely pretended to a Divine commission. Some of these also were punished with death, and all severely threatened, (Jer. xiv. 14, 15; xxviii, 16, 17; xxix, 21, to the end; Zach. xiii, 3). But especially the 13th chap. of Ezekiel abounds in expressions of God's anger against "the foolish prophets, that follow their own spirit, and have seen nothing," (v. 3); that "have seen vanity and lying divination, saying, The Lord saith, and the Lord has not sent them," (v. 6). And at the 10th verse it is said, "And one built up a wall," the margin says, a *slight* wall, "and lo, others daubed it with untempered mortar." And here one can hardly help suspecting a typical allusion to the founders of sects, where the heresiarch

* This the Popes of Rome do not seem to allow; for if the Almighty during these ages has been constantly employed in working miracles, He cannot properly be said to have "taken his rest,"

first erects an unstable edifice, and those who follow him try to cement and strengthen it by unsound doctrines. At the time of the prophecies, indeed, inspiration was not uncommon, so that the false prophets might easily gain credit; but how the modern pretenders to such illumination can impose even upon the most ignorant, is hard to be conceived. The Holy Spirit has expressed his marked indignation against those, "which say they are Apostles, and are not, and are found liars," (Rev. ii, 2). And yet how many in this and all former ages have dared to incur this crime? Now we may venture, I believe, to suppose, that such pretences have been confined, perhaps invariably, to those who dissent from the Church; for let us attend to the reason. There are but two legitimate warrants, or commissions for assuming the sacerdotal office; the first, an immediate *appointment* from God himself, as it was in former times; and the second, *ordination* by the Apostles, or their successors, which was the rule then prescribed for all future admissions. Hence they who fail of obtaining the *second*, are sometimes tempted to lay claim to the *first* of these commissions; perhaps also they even arrogate to themselves a familiarity with the Deity, "giving out that themselves are some great ones," (Acts viii, 9). A vast majority of the Dissenters, no doubt, would scorn to practice such a trick as this; but to be entirely clear of blame, they should be very careful never to countenance, or to 'give the right hand of fellowship' to any who do practice it.

There is an historical passage which seems applicable to this subject, and with which I shall conclude this division of my subject. The man of God who was sent out of Judah to cry against Jeroboam's schismatical altar in Bethel, (1 Kings, c. 13), was charged by God himself, to eat no bread, nor drink water in that place, nor to return by the same way that he came. "But an old prophet met with him, and said unto him, I am a prophet also as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee, that he may eat bread and drink water—*but he lied unto him*," (v. 18). That one of these prophets should be permitted to spread this snare, and the other to fall into it, is manifestly intended to teach us, that we must not, *in any case whatsoever*, listen to the word of man, in opposition to the word of God. By instituting the Church, God has both directly and indirectly commanded all men to be members of it. This is the word of God. But if any one comes, and says, "God has spoken to me—or Jesus Christ has appeared to me—or an angel has been sent to me, ordering me to preach a docrine contrary to that of the Church, this would be the word of man in opposition to the word of God. Many such pretenders, however, have prevailed in all ages, and still do prevail. But as they have produced no proofs, nor left behind them any genuine fruits of the Apostleship, we may be perfectly certain that, whenever they persuaded the people of their being Divinely commissioned, "THEY LIED UNTO THEM."

B. N. T.

ERRATUM.—Page 217, l. 29, *for* 'it does not, however, seem to imply,'—*read* 'it does, however, seem to imply.'

GROWTH OF SCHISM.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

SIR,

I WISH to communicate to you a simple fact, which has lately come under my own knowledge. A clergyman with whom I am acquainted was doing duty at his church, a few weeks since, within a few miles of Cheltenham, and had among his congregation during the time of the service, two dissenting preachers. Surprised as he might have been at this circumstance, he was still more astonished, when upon coming out of the church he beheld these itinerants mounted upon the church-yard wall, and heard them telling his flock, that the doctrine they had been hearing was not that of the gospel: that the gospel was not preached in the church of England, and that they, therefore, were come to tell them the glad tidings of salvation. This, Mr. Editor, is *the fact* which I wish to communicate to you, and through your Orthodox Review to every true friend of our excellent, but alas too much neglected establishment. Is toleration to have no bounds? Or can the dissenters with any propriety be said, to be only *tolerated*, if it be lawful for them to come into our very church-yards and abuse us to our flocks before our face! The instance which I have mentioned is, I fear, by no means a singular one. It has, I dare say, been done by them in other places before, and will be attempted again. However trivial the circumstance may appear to the very numerous party in our church, who mistake indifference for candour, I can see it in no other light than as an act of the highest audacity and presumption; as an act of the deepest ingratitude towards a mild and tolerant establishment.

If those who are called upon at once by duty and interest, do not endeavour to prevent or restrain the wide diffusion of puritanical principles, which is now taking place, we may certainly look forward again to the temporary prevalence of the wildest fanaticism, and to its invariable consequence, a subsequent transition to infidelity, and the most unbridled licentiousness.

I am your most obedient servant,

C. S. II.

P. S. It is well known that in many places the want of room in our churches is a circumstance most favourable to the dissenters. This is particularly the case at Cheltenham. The church was originally built for the inhabitants, without any view to so great an increase in its population as has now taken place. The consequence is, that hundreds do not go to church, because there is not room for them. That many of them go to the meeting-house, on that account, is notorious. I do not, however, hear of any intention on *our* part to remedy this evil. Report, indeed, says, that a chapel is building there for Rowland Hill.

The laws at present in force are sufficient for relieving such an abuse as the very glaring one noticed by our correspondent in the neighbourhood of Cheltenham. Any person preaching in the

open air, or in any unregistered place, is liable to be apprehended, and subject to summary punishment. If the persons in question, who mounted the church-yard wall and inveighed against the doctrines of the established church, extended their rude and lying calumny to the liturgy, they are liable to the penalties of the 1st Eliz. c. ii. At all events, they are open to prosecution, and, if known, it is the bounden duty of the parish to make a signal example of them. The want of proper accommodation for the members of the established church at Cheltenham, of which our correspondent so justly complains, and the advantage taken of it by those schismatical locusts, the methodists, who are becoming the pests of society, and the scourges of the land, is nearly the same at most of our watering-places.—Bath, indeed, forms a glorious exception!—and it is an evil which we recommend to the serious attention of the Archdeacons, and of the Bishops of the different dioceses. On that subject we shall have a word or two to say to the bishop of Chichester—but this is not the place for it—nor indeed for extending our observations on a topic which opens a vast field of inquiry. We shall briefly observe in conclusion, that if the Legislature do not speedily adopt some means of restraining and preventing the gross and scandalous abuses of the Toleration Act, they may expect, at no very remote period, to see the venerable fabric of the Establishment falling about their ears, and crushing the civil constitution of the country in its ruins.

BATTLE OF VIMIERA.

TO THE EDITOR.

Sir,

"*Nec temeri, nec timidi.*"

AS a military speculator I am induced to submit that, at the Battle of Vimiera in Portugal, on the 21st of August, the wing of the British army, which had not been engaged, should, it is presumed, have immediately, resolutely, and vigorously, pursued the defeated enemy, being necessarily sustained by the wing that had been engaged, more especially, as the considerable reinforcement just arrived, as soon as landed, might, with the utmost practicable expedition, have followed, and formed a junction, as a reserve; by which means, it is conceived, a decisive victory, or a capitulation at discretion, would, in all probability, have been obtained, before the insidious and perfidious enemy had sufficient time afforded them, by an improvident Armistice, as the basis of a disgraceful Convention, to occupy without molestation the most eligible and advantageous posts and positions, for the defence of the object of contest, Lisbon. It is most certainly a maxim of prudence to avoid, not only precipitation, but also procrastination, particularly in war; of consequence, it is a duty incumbent on a General in command to avail himself of the moment, and to leave nothing undone that may be done, when a favourable opportunity presents itself; as, for instance, at the Battle of Vimiera.

VETERANUS.

GOD SAVE THE KING.

With additions and alterations suited to the times,

By the Rev. W. Ross.

FAME, let thy trumpet sound;
Tell all the world around,
Great George is king.
Bid Europe rouse again;
Avenge her thousands slain;
The tyrant's power restrain;
Since George is king.

Tell the heroic Swede,
Th' Usurper's fall's decreed,
Since George is king.
Bid gallant outraged Spain,
Indignant, scorn his chain;
All his vile arts are vain,
Since George is king.

Tell the capricious Czar,
Self-yoked to Buony's car,
Great George is king.
To all the world proclaim
His sullied faith and fame,
Sunk in defeat and shame,
Since George is king.

Bid the short-sighted Dane
His feeble rage restrain,
Since George is king.
Tell frenchified king Tom,
Our fleets the ocean roam,
While Tommy's rot at home,
Since George is king.

Those satellites of hell,
Nap's vaunting legions, tell,
Who hug their chain,
Egypt's immortal strand,
Where ranks fought hand to hand,
Proves us their match on land,
As on the main.

Bid grateful Acre show
How Britons foil'd the foe,
God save the king.
Let Maida's glorious plains,
Worthy Virgilian strains,
Tell, George triumphant reigns,
God save the king.

The seas and well-fought field
To slaves shall Brito s yield?
God save the king.

No :—valour ne'er outdone
Hath, where those boasters run,
Unfading laurels won.
God save the king.

Freed from those murd'rous Huns,
Bid Lusitania's sons
Revere our king.
Where'er his flag's unfurl'd,
To save a suff'ring world,
Be signal vengeance hurl'd.
God save the king.

To aid insulted Spain;
To break oppressions chain;
God save the king.
Happy and glorious,
Ever victorious,
Long to reign over us,
God save the king.

He peace and plenty brings,
While Nappy's mushroom kings
Waste and destroy.
Then let his people sing,
Long live great George, our king,
From whom such blessings spring,
Freedom and joy.

From ev'ry latent foe;
From the assassins blow;
God save the king.
O'er him thine arm extend;
From every harm defend
Our Father, Prince, and Friend.
God save the king.

St. Andrew's, Oct. 7, 1808.

LITERARY INTELLIGENCE.

MEMOIRS of Dr. Paley, from the pen of a gentleman, who was one of his parishioners at Bishop Wearmouth, will appear in the course of a few weeks.

CORRESPONDENCE.

THE Editor of the fabricated Travels in Spain has not had sufficient boldness to avow the Letter signed S. We have however received authentic information, that S.'s letter unfolds something of the usual practice of the Phillipian Book Factory in Bridge-street, and shall publish it next Month.

Mr. Perceval's Letter to Dr. Mansel is unavoidably postponed, and also several other communications, till our next.